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A GRAMMAR

OF THE

URDŪ OR HINDŪSTĀNĪ LANGUAGE.

BY THE SAME AUTHOR.

IKHWĀNU-Ṣ ṢAFĀ, OR BROTHERS OF PURITY.

Translated from the Hindūstānī.

"It has been the translator's object to adhere as closely as possible to the original text while rendering the English smooth and intelligible to the reader, and in this design he has been throughout successful."—*Saturday Review.*

IN PREPARATION.

HINDŪSTĀNĪ EXERCISES.

A series of passages and extracts adapted for translation into Hindūstānī.

A

GRAMMAR

OF THE

URDŪ

OR

HINDŪSTĀNĪ LANGUAGE.

BY

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TABLE OF CONTENTS.

PAGE

PREFACE ix
THE ALPHABET 1
Pronunciation 5, 217
Alphabetical Notation or Abjad . 17
Exercise in Reading 18
THE ARTICLE 20
THE NOUN 20
Gender 21
Declension. 24
Iẓāfat 31
THE ADJECTIVE 32
Declension 32
Comparison 33
PRONOUNS
Personal. 37
Demonstrative 39
Respectful 40
Reflexive 41
Possessive 41
Relative and Correlative 42
Interrogative 42
Indefinite 42
Partitive 43
Compound 43
VERB 45
Substantive and Auxiliary 46
Formation of 46
Conjugation of Neuter Verbs 49
Active Verbs 54
Irregulars 57
Honā 58
Additional Tenses 60

PAGE

VERB *(continued)*
Passive Verb 62
Formation of Actives and Causals 65
Nominals 69
Intensives 70
Potentials 72
Completives 72
Continuatives 72
Desideratives 73
Frequentatives 74
Inceptives 75
Permissives 75
Acquisitives 76
Reiteratives 76
ADVERBS 77
PREPOSITIONS 83
CONJUNCTIONS 90
INTERJECTIONS 91
NUMERALS 91
Cardinal 92
Ordinal 96
Aggregate 97
Fractional 97
Raḳam 98
Arabic 99
Persian 100
DERIVATION 101
Nouns of Agency 101
Locality, etc. 103
Abstract 104
Diminutives 104
Feminine 105
Adjectives 105
Negative Prefixes 106

SYNTAX.

Order of Words 107
Article 108
CASES OF THE NOUN
Nominative 109
Agent 113
Genitive 116

PAGE

CASES OF THE NOUN *(continued)*
Accusative 123
Dative 124
Ablative 127
Locative 135
Vocative 139
ADJECTIVES 139
NUMERALS 145
PRONOUNS 147
Personal 147
Respectful 156
Reflexive 156
Possessive 157
Relative and Correlative 159
Interrogative 162
Indefinite 164
VERBS
Substantive 167
Active 169
Neuter 169, 217
Infinitive and Verbal Noun 170
Aorist 175
Future 177
Imperative 178
Respectful Forms 179
Indefinite 182
Present Tense 184
Imperfect Tense 185
Past, Perfect and Pluperfect 185
Additional Tenses 187
Present and Past Participles . . . 188, 193
Conjunctive Participle 190
Adverbial Participle 194
Noun of Agency 194
Passive 195
Causal 196
Compounds 196
Nominals 196
Potentials and Completives 200
Continuatives 200
Frequentatives and Desideratives . . . 200
Inceptives, Permissives, etc. 201

PAGE

PREPOSITIONS 201
ADVERBS 203
CONJUNCTIONS 205
IDIOM 206
Relative and Correlative 207
The Negative 208
Repetition of Words 209
Verbs—*khānā, uṭhānā* and *khainchnā* . . . 211
lagnā 212
milnā 212
chāhnā 213
rahnā 213
mārnā 214
farmānā 215
bannā 215
baiṭhnā 215
paṛnā and *leṭna* 216

APPENDIX.

I. NĀGARĪ ALPHABET 218
II. ARABIC WORDS IN HINDŪSTĀNĪ 224
III. SHIKASTA WRITING 242
IV. THE CALENDAR 255

DIRECTIONS FOR PLATES.

Plate 1 to face . . . . Page 99
„ 2 „ . . . . „ 243
„ 3 „ . . . . „ 246
„ 4 „ . . . . „ 247
„ 5 „ . . . . „ 249
„ 6 „ . . . . „ 250
„ 7 „ . . . . „ 251
„ 8 „ . . . . „ 253

PREFACE.

I OFFER no apology for adding one more to the list of Urdū Grammars, for, if the book itself does not justify its publication, no excuse will avail me.

Urdū or Hindūstānī Grammar has been developed and reduced to a system by Englishmen, or under their supervision. From Gilchrist to Shakespear, and from Shakespear to Yates, Arnot, and Forbes, each new Grammar has thrown new light upon the language, and has lightened the labour of learning it. Excellent as is the Grammar of Forbes, both teachers and learners have long since discovered its deficiencies. The Grammar of Professor Monier Williams made a great step in advance; and the author of this book fully admits his obligations to it, for the help it has given him as a teacher, and for the assistance it has afforded in the preparation of this work. But Professor Williams's Grammar is printed entirely in the Roman character, and so is unfitted for the use of young officials who

have to read and write the language in the character which the natives themselves employ.

In this work I have availed myself of the labours of my predecessors, and I fully recognize my obligations; but with their rules I have embodied the results of my own study and observation. In a few instances I have ventured to differ from those who have gone before me, but more has been done in the way of addition and classification, and in the drawing of distinctions. Many things have been noticed which hitherto have been passed over unperceived, or as being, perhaps, as Forbes says, "plain and self-evident." I have not allowed this last consideration to weigh with me; what is "plain and self-evident" to one student may not be so to another; and it is hardly competent for one who knows the language to determine what points are so clear and manifest that no student will ever require to be told them. It may be impossible to produce a perfect Grammar; but the smallest matters should be included in it, as well as the greatest.

In dealing with the alphabet, Forbes's plan of showing every letter in its separate, initial, medial, and final forms has been set aside, and the old plan has been reverted to of giving only

the separate letters. Forbes's plan had its advantages, but it is really unnecessary, and it gives the alphabet a very formidable appearance, which has often exercised a very discouraging influence upon beginners, "There are thirty-five letters, and each letter has four distinct forms. Four times thirty-five are a hundred and forty! what work!" etc., etc. I have often had to combat this view, and to show that the difficulty was far less than it seemed. Still it has damped the ardour of many a willing youth. I have endeavoured to obviate this by a brief explanation of the ways in which letters are contracted and modified for combination. A careful study of the alphabet and of the observations in paragraph 6, followed by a diligent and repeated perusal of the "Reading Exercise" in paragraph 22, ought to give the learner an adequate knowledge of the character.

The Accidence differs but little from that of former grammars; still it contains some additions and changes which have recommended themselves for adoption. It is in the Syntax that the greatest differences will be found. This part of the subject has been dealt with more systematically, and has been reduced to short distinct rules fully illustrated by various examples. It may be thought

that the examples are more numerous than necessary; and to some minds they may be so. But the perusal of these different illustrations will help to fix the rule upon the memory, and it will probably happen that now one, and now another, will address itself to the apprehension, and lay hold of the memory.

The work being intended for practical purposes, I have endeavoured to make the rules applicable to each part of speech complete in themselves, so that the student may readily find whatever he may seek. This has involved some repetition. For instance, the suffixes of the Genitive case are in reality Adjectives, and have the same concord as Adjectives: the rules applicable to the Genitive of the Noun apply also in the main to the Genitive of the Pronouns; they might therefore have been dealt with together. But instead of generalizing and proceeding upon a theory acceptable to a philologian, but unintelligible to a learner, I have preferred the more simple course, and have constantly kept in view the wants of the learner. The cross-references from one Rule to another will enable the intelligent student to make his own comparisons, and he will profit by the labour.

In laying down the rules of Syntax it has been

the primary object to ascertain and follow the general practice of the best writers. But Urdū is a new language; its grammatical canons cannot be said to have been definitively laid down or generally understood. Writers have been guided by the usage of the language rather than by rule, and even now a native will test the accuracy of a passage by his ear rather than by any recognized law. Such being the case, novelties are continually creeping in, and solecisms are of constant occurrence. The many alternative methods which are noticed in the Syntax show how unsettled have been the laws of composition, and it is not too much to say that breaches of the simplest and clearest principles of grammar may be found in all writers. Therefore, without insisting upon the strict accuracy of every axiom laid down in the Syntax, the student must not infer that any given rule is not generally correct because he has met with one or even several passages with which it is inconsistent. In page 113 I have taken the opportunity of citing some transgressions of the most important and peculiar rule of the language, that of the use of the Agent instead of the Nominative Case. This construction has been inherited from the Sanskrit, which evinces a decided partiality for the Instrumental case and

the Passive voice, but it has become and continues the most remarkable characteristic of the Urdū.[1]

A short chapter on the Deva-nāgarī alphabet gives all that is necessary for enabling a student to master it, and to read such books as the *Baitāl Pachīsī* and *Singhāsan Battīsī*, which, so far at least as relates to grammar and construction, are Urdū rather than Hindī.

Urdū abounds with Arabic derivatives which have brought with them the grammatical powers of their original language. To fully comprehend the meanings of such words, and to understand how their various forms are developed, some little insight into Arabic Grammar is necessary. The brief chapter on this subject will, it is hoped, afford the requisite assistance to the learner, and enable him to acquire an intelligent

[1] I speak only of the true Urdū, not of the Dakhnī or Hindūstānī of the South. This, which can hardly be considered a real vernacular, has been exposed to a variety of influences not affecting the Urdū. It is the language of isolated Musulmāns, so it has adopted some Persian terminations, which the Urdū does not recognize; and, on the other hand, it has been affected by the idioms and phraseology of those vernacular languages in the midst of which it is used. This dialect does not admit the peculiar construction of the Agent with the Verb. In one or two points perhaps this dialect has improved upon Urdū, though it must be acknowledged that it is generally inferior. Still, those who know it best are generally ready to do battle in its favour, and to show cause for their partiality.

apprehension of the relations and powers of a large and important class of words.

In another chapter an endeavour has been made to smooth the way to an acquaintance with the *Shikasta* or "broken hand" used in ordinary correspondence. This free running hand differs no more from the printed characters than our English running hand differs from its exemplar. But, as in England, so in India, there are writers whose negligent and crabbed scrawls tax the patience and often baffle the ingenuity of the ill-used beings who have to read them. It is obvious that little can be done to remove such difficulties; but the leading peculiarities of the "broken hand" have been pointed out, and the various examples and transcriptions will aid the advanced student in understanding its intricacies so far as to become master of any tolerably written document.

Some few errors have crept into the print, partly from oversight, partly from accidents in printing. They have been noticed in the Errata, and the student is requested to correct them. Other trivial errors, such as the dropping out of a vowel point, may be met with, but these are unavoidable, and ought not to cause any embarrassment.

ERRATA.

Para. 14, for '*taālā*,' read '*taālā*.'

,, 26, *for* 'There are,' in line 6, *read* 'There is.'

,, 125, *for* 'particle,' *read* 'participle' (twice).

,, 130, for '*chālā*,' read '*chalā*.'

,, 158 bottom, *for* ﺩﻧﻮ *read* ﺩﻧﻮ.

,, 181, line 2, *for* لیگنا *read* لیگیا.

,, 196, line 4, *for* سَبّگَت *read* سَنّگَت.

,, 211, line 7, *insert* کا *after* زِنّدگي.

,, 218, *for* سُلّطا اَیّاز کُون بَہُت *read* سُلّطان اَیّاز کُو بَہُت.

,, 256, last word, *for* مَحرُرم *read* مَحرُوم.

,, 281, *for* '214,' *read* '215.'

,, 295, *for* '333,' *read* '334.'

,, 355 and 356. These paragraphs have been misplaced. They ought to have been numbered 351 and 352.

See also Addenda to Rules 9 *and* 310, *in page* 217.

HINDŪSTĀNĪ GRAMMAR.

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1. The Urdū language, commonly called Hindūstānī, is a language formed by an admixture of the Arabic and Persian of the Muhammadan conquerors with the Hindī or vernacular language of the conquered Hindus. It is everywhere the language of the Musulmāns, and in Dehli, Lucknow, and other places, where the Muhammadan power has made the deepest impression, it is the common language of the people. This language is written in the Arabic alphabet. But vast numbers of Hindus are more or less ignorant of the Arabic and Persian of the Urdū, and employ native Hindī and Sanskrit words instead; these people use the Deva-nāgarī alphabet. The Arabic being the alphabet of the Urdū is the one used in this Grammar, but the Deva-nāgarī alphabet is given and explained in an Appendix.

2. The Arabic alphabet consists of twenty-eight letters; to these the Persians added four, to satisfy the requirements of their language; and three more have been added in India to represent sounds unknown to Arabic or Persian. So the alphabet of the Urdū consists of thirty-five letters. It is read from right to left.

3. THE ALPHABET.

Name.	Form.	Sound.	Name.	Form.	Sound.
اِلف *alif*	ا	*a*, &c.	شِين *shīn*	ش	*sh*
بي *be*	ب	*b*	صاد *ṣād*	ص	*ṣ*
پي *pe*	پ	*p*	ضاد *ẓād*	ض	*ẓ*
تي *te*	ت	*t*	طوي *ṭöe*	ط	*ṭ*
ٹے *ṭa*	ٹ	*ṭa*	ظوي *ẓöe*	ظ	*ẓ*
ثي *ṣe*	ث	*ṣ*	عَين *ăin*	ع	*a*, &c.
جِيم *jīm*	ج	*j*	غَين *gh*ain	غ	*gh*
چي *che*	چ	*ch*	في *fe*	ف	*f*
حي *ḥe*	ح	*ḥ*	قاف *ḳāf*	ق	*ḳ*
خي *kh*e	خ	*kh*	كاف *kāf*	ک	*k*
دال *dāl*	د	*d*	گاف *gāf*	گ	*g*
ڈے *ḍa*	ڈ	*ḍ*	لام *lām*	ل	*l*
ذال *z̲āl*	ذ	*z̲*	مِيم *mīm*	م	*m*
ري *re*	ر	*r*	نُون *nūn*	ن	*n*
ڑے *ṛa*	ڑ	*ṛ*	واو *wāo*	و	*w*, &c.
زي *ze*	ز	*z*	هي *he*	ه	*h*
ژي *zhe*	ژ	*zh*	يي *ye*	ي	*y*, &c.
سِين *sīn*	س	*s*			

4. In transcribing the above letters in Roman characters some diacritical marks are required to distinguish the various forms of the *z*, *t*, *s*, *etc.* Those employed in the foregoing table are those used in Shakespear's Dictionary. They are not perhaps the best that could be devised, but for a learner they are preferable to any system which would establish a difference between Grammar and Dictionary.

5. The letters introduced into the alphabet by the Persians are پ *p*, چ *ch*, ژ *zh*, and گ *g*. These are modifications of the Arabic ب *b*, ج *j*, ز *z*, and ک *k*, and they are called respectively *bā*, *jīm*, *ze*, and *kāf-i ājamī*. The Hindī letters are those bearing four dots, ٹ *ṭa*, ڈ *ḍa*, and ڑ *ṛa*. These represent the strong or "cerebral" sounds found in the Indian languages.

6. The forms used in the above table are those which the letters have in their separate state. When they are used in combination, many of them are liable to considerable modification. As finals, there is no difficulty in recognizing them; for, with two exceptions (ع غ), they then appear in their full form, with the addition only of a ligature connecting them with the preceding letter. Modifications of form are occasioned by the necessity of joining letters together. When they are joined, they retain their distinctive dots, but are deprived of their final flourishes. The letters ا د ڈ ر ڑ

ژ ز and و never join the following letter, so they remain unaltered; ظ ط do join, but in such a way as to make no change in their shape. The five letters of the ف shape and the letters ن and ي are all written ـ as initials and ـ as medials; thus, بـ ـبـ *b*, نـ ـنـ *n*; بَن *ban*, نِت *nit*, بِپَت *bipat*. In combination with letters of the ح form they are written ـ as نِج *nij*, and as initials followed by م *m* they may be written ـ as تُم *tum*. Letters of the ح form are contracted into ـح, as جان *jān*, فَجَر *fajar*, چَخ *chakh*. In writing and in lithographs د assumes a shape resembling *wāo*, thus ﻭ. س becomes ـسـ and ص becomes ـصـ, as سَت *sat*, صَبْر *ṣabr*. In writing and in some printed books the forms ـسـ and ـشـ, contracted to ـسـ and ـشـ in combination, are very commonly used instead of س and ش. ع and غ as initials are written ـعـ, as medials ـعـ, and as finals ـع; thus عقّل *ākl*, بعد *bād*, تیغ *tegh*. ف and ق as initials are written ـفـ, and as medials ـفـ, thus قَف *ḳaf*, سَفَر *safar*. ک and گ as initials and medials are reduced to ـکـ ـگـ, as کَب *kab*, گُل *gul*, چَکّر *chakr*. ل becomes ـلـ and is distinguishable from *alif* by always joining the next letter. *Mīm* as an initial is ـمـ or ـمـ, as a medial ـم or ـم. The letter *h* as an initial is ـهـ, but in MS. more commonly ـهـ; as a medial it is ـهـ or ـهـ; as a final it is ـه when it is joined and ـه when it is separate. The letter ي, when it is final and has the sound of *e*, is commonly written ـے.

7. *Pronunciation.*

ب and پ *b* and *p* are pronounced as in English.

ت ٹ *t ṭ*; د ڈ *d ḍ*. Of these, *t* and *d* are pronounced by placing the tongue between the teeth, and are softer than in English; *t* is an intermediate sound between the English *t* and *th*. ٹ *ṭ* and ڈ *ḍ* are the same as the English *t* and *d*, and these letters are used as the representatives of the English *t* and *d* when it is necessary to write an English word containing those letters in Hindūstānī; thus *captain* is written کپّتان.

ث *s̤*, س *s*, and ص *ṣ*, though differing in sound in Arabic, are all alike pronounced *s* in Hindūstānī.

ج and چ *j* and *ch* have the English sounds as in *jar* and *church*, they are never pronounced like the French *j* and *ch*.

ح *ḥ* is a very strong aspirate.

خ *kh* is the *ch* of the German *nacht* or Scotch *loch*.

ذ ز ض ظ *z̤*, *z*, *ẓ*, *ź̤*, have distinct sounds in Arabic, but only one, that of a simple *z*, in Hindūstānī.

ر is *r* pronounced very distinctly.

ڑ *ṛ* is a stronger sound of this letter obtained by placing the tongue far back on the roof of the mouth. There is no word that begins with this letter.

ژ *zh* is the French *j* as in *jour*.

غ *gh* is pronounced like the Northumbrian *r*, a sound

similar to that which is in some parts given to the *r* by the French and to the *g* by the Germans.

ک *k* is the ordinary sound; ق *ḳ* is more guttural, coming from the throat rather than the mouth.

گ *g* is always hard as in *gift*.

ن *n*, the نونِ صاف *nūn-i ṣāf* or pure *n* has the ordinary sound of *n*; but when followed by a *b* or *p* it is pronounced as *m*, thus لَنبا *lambā*, سَونپنا *saumpnā*.[1] At the end of a native Hindī word it frequently has the nasal sound of the French *n* as in *bon*. This is called the نونِ غُنّہ *nūn-i ghunna* or مَغنُونَہ *maghnūna*. It is often written ں without the dot, and is rendered by *ṅ*.

و *w* as a consonant is *v*, but in some parts it is pronounced *v*. See further, Rule 15.

ہ ھ *h* is the simple aspirate. When it comes at the end of a word and is preceded by the vowel *zabar* (*a*) it has no perceptible sound; this silent ہ is called هائے مُخْتَفی *hā-e mukhtafī*, the obscure or imperceptible *h*. The forms ہ and ہ are medial varieties of the *h*, which are used indiscriminately by natives; but the following distinction made by Dr. Gilchrist is generally used in printed books, and is so useful as to merit universal acceptance. In Nāgarī every consonant that is capable of being aspirated has a distinct aspirated form; thus *k* and *kh* are represented by distinct letters. These

[1] So in English we write and say *consign* but *combine*, *intact* but *impact*, the *con* and *in* having been converted into *com* and *im*.

aspirated letters are represented in the Persian character by the addition of the ہ or "butterfly form" to the simple consonant; thus پھ is *ph* and تھ is *th*. This is called the هائے مُرَکَّب *hā-e murakkab* or compounded *h*. This *h* must be pronounced as a distinct aspirate, and should not be allowed to merge into a modified sound; thus *ph* should be pronounced as in *up-hill*, though it is often heard pronounced as in *phase*; *th* sounds as in the words *at home*, never as in *then*. According to this rule the ھ can never be preceded by a vowel. When the letter *h* is preceded by a vowel sound or by a consonant incapable of aspiration (as *n*) the ہ is employed. Thus بھائِی is *bhā'ī*, but بَہِن is *bahin*, کھا is *khā*, but کَہا is *kahā*, and *munh* is written مُنْہ. This *h* is called هائے خالِص *hā-e khāliṣ*, the pure *h*. After letters (such as ر د) which never join the following letter the initial form ھ must be used, so that *dhan* and *dahan* are alike written دھن. A final ۃ with two dots over it is found in Arabic words and is pronounced *t*, but in Persian and Hindūstānī it is frequently converted into ت *t*. Sometimes the dots are omitted, and then the letter is sounded as *h*.

8. *Vowel Points and Diacritical Points.*

ـَ فَتّحَہ *fatha* or زَبَر *zabar* written above has the sound of *a* as in *servant*.

ـِ کَسْرَہ *kasra* or زیر *zer* written beneath is sounded like *i* in *pin*.

ضَمَّہ *zamma* or پیش *pesh* written above is sounded like *u* in *put*.

جَزْم *jazm*. This is placed over a consonant to show that it is what the grammarians call ساکِن *sākin*, 'stationary,'[1] meaning that it is not followed by a vowel sound. In other words, *jazm* (which means *amputation*) cuts away the vowel sound, and the consonant combines with the one following it; thus مَرْد *mard* and آدْمي *ādmī*, and as in the word جَزْم *jazm* itself. Final consonants being always *sākin* do not require *jazm*.

تَشْدِيد *tashdīd*. This word signifies *corroboration*, and the sign strengthens or corroborates a consonant by doubling it. It is written above the letter. Thus ضَمَّہ is *zamma*, and حَقّ is *haḳḳ*.

مَدّ *madd* or مَدَّہ *madda* means *prolongation*, and placed over an initial *alif* gives it a long sound; thus, آب *āb*.

وَصْل *waṣl* or وَصْلَہ *waṣla*, *conjunction*. This mark, though of frequent occurrence, is found only in Arabic phrases consisting of two words with the article ال between them. When the first of the two words ends with a vowel, that vowel excludes the initial *a* of the *al*, and this *con-*

[1] The learner is requested to understand this technical term *sākin*, as it will be used in preference to any English word. It has been rendered into English by the word *quiescent*, but Forbes has shown that this term is not an exact equivalent. He uses the word *inert* as a better though insufficient representative. The word *stationary* is a literal rendering of the original word. But no one of these words conveys a precise idea of the term. So the word *sākin* will be employed whenever it is necessary.

junction of the two words is marked by the sign ـٰ *waṣl* placed over the *alif*, thus, أَمِيرُ آلْ أُمَرَا *amīru-l umarā*. In other words, *waṣl* is an apostrophe marking the elision of the initial ا of the article when it is preceded by a vowel, as the apostrophe in French marks the elision of the *e* of *le* when followed by a vowel. The words in such phrases stand in grammatical relation to each other; thus, امِيرُ آلْمُومِنِين *amīru-l mūminīn*, 'Commander of the Faithful;' فِي آلْوَاقِع *fi'l wāki*, 'in fact;' بِآلْكُلّ *bi'l kull*, 'entirely' (*bi*, in; *al*, the; *kull*, whole).

[In these phrases another change frequently occurs, by which the *l* of the article *al* is converted into another letter. The *l* is what the Arabs call a *lunar* or *weak* letter, and when *al* is followed by a *solar* or *strong* letter the *l* assumes the sound of that strong letter. The solar or strong letters are ش س ز ر ذ د ث ت ن ظ ط ض ص. Followed by one of these the *l* of *al* assumes its sound, and this change is noted by marking the *l* with *jazm* and the initial strong letter with *tashdīd*, thus, رُكْنُ صّ الدَّوْلَه *Ruknu-d Daulah*, 'Pillar of the State;' هَارُونُ صّ الرَّشِيد *Hārūnu-r Rashīd* (the celebrated khalif).]

تَنْوِين *tanvīn*. This is another Arabic contrivance. It means the addition of ن *n* and has been called 'nunation' or *n*-ing. This is effected by doubling a vowel point at the end of a word, thus ً *an*, ٍ *in*, ٌ *un*. These mark the cases of the noun in Arabic. The

tanvīn of the first vowel is the only one used in Hindūstānī, and this, excepting in words ending with *hamza* or ء, has an *alif* ا written under it, but that *alif* is not pronounced; thus, اِتّفاقاً *ittifāḳaṉ*, احیاناً *aḥyānaṉ*, حِکمۃً *ḥikmataṉ*. This *n* is represented by ṉ.

هَمزَہ *hamza* is the sign of an initial vowel, and is either written or understood when a word or syllable begins with a vowel. It is found used in Hindūstānī in three ways. When two vowels are in contact it is written over the latter, as جاؤں *jā'ūṅ*, بھائِی or بھائي *bhā'ī*, فائِدہ *fā'ida*. Secondly, when an apparently medial *alif* is to be treated as initial and to be pronounced short as in سوأر *sū'ar*, جرأت *jur'at*. Thirdly, it is used to form the Persian *izāfat* with words ending in ہ or ي (see Rule 60).

9. *Vowels and Diphthongs.*

The letters ا, و, and ي are liable to modifications of sound, they are therefore called حَرفِ عِلّت *ḥarf-i 'illat*, defective or changeable letters, as distinguished from the حَرفِ صَحِیح *ḥarf-i ṣaḥīḥ*, the integral letters or consonants.

The short vowel *a* is represented by *zabar* ◌َ as سَت *sat*.

„ *i* „ *zer* ◌ِ as سِت *sit*.

„ *u* „ *pesh* ◌ُ as سُت *sut*.

The long vowel *ā* „ *alif* ا as سات *sāt*.

„ *ī* „ ي as سِیت *sīt*.

The vowel *e* is represented by ي as سيت *set*.
The diphthong *ai* ,, يَ as سَيت *sait*.
The long vowel *ū* ,, وُ as سوُت *sūt*.
The vowel *o* ,, و as سوِت *sot*.
The diphthong *au* ,, وَ as سوَت *saut*.

The letter *ye*, as a final, undergoes some changes in writing so as to mark its different sounds without using the vowel points. The *e* sound is generally written ے and *ī* as ي ; *ai* is often represented by a modified form, but in this work يَ is used. The ے is called the مَعكُوسي *mākūsī* or reverted *ye*.

The *zabar* (ˊ) or short *a* is pronounced like the *a* in *adore* and *America ; ā* is the long sound of the same vowel as in the word *last* and sometimes as in *all*. *Zer* (ˏ) is the short *i* of the word *pin ; ī* is the long sound as in *machine ;* the first is the *i* of *fit*, the second is like the *ee* of *feet*. *Pesh* (ʼ) is pronounced as in *put ; ū* as in *rule*, or as *oo* in *rood ; e* has the French sound as in *fête*, or the English sound of *a* in *fate ; ai* is sounded as in *aisle ; o* as in *note*, and *au* like *ou* in *house*.

10. *Initial Vowels.*

All words beginning with a vowel must commence with either ا *alif* or ع *āin*, accompanied by the *hamza*, but practically the *hamza* is suppressed. Both these letters are considered consonants, and in fact they are

mere breathings without sound. *Alif* is a slight aspiration or movement of the breath effected by the muscles of the throat; *ain* is a deeper or more guttural aspiration. These letters being consonants, the vowel sound is communicated to them by the vowel point or long vowel appended to them, as بِت is *bit*, and بوت is *bot*, so اِت is *it*, and اوت *ot*. The initial ب in the one case and the ا in the other are the letters which give the motion while the ِ and the و impart the sound.

اَین این اِین اَون اون اُون آن اُن اِن اَن
an in un ān ūn on aun īn en ain

عَین عین عِین عَون عون عُون عان عُن عِن عَن
ān īn ūn ān ūn ōn aun īn en ain

11. In MSS. and in lithographed works the vowel points are very sparingly used, the reader being supposed to be acquainted with the proper sounds of the words. But in printed books, especially in such as are intended for the use of students, the necessary points are supplied; *zer* and *pesh* are invariably inserted, and *jazm* is given whenever its absence would mislead the reader. *Zabar*, the most common of the vowels, is generally omitted, but this need not embarrass the learner, for as the *zer*, *pesh*, and *jazm* are supplied wherever they are required, the vowel *zabar* (*a*) must be added to every consonant unmarked by one of those points. Thus, مُلْک is *mulk*, and مِلْک is *milk*, because

each consonant bears either a vowel point or the *jazm*; but مِلک is *malik*, and ملک is *malak*, because the *mīm* in *malik* and both the *mīm* and the *lām* in *malak* being without points have the *zabar* understood.

12. *Of the Letters* و *and* ي.

The letters *wāo* and *ye* are used both as vowels and consonants. They have vowel sounds when they are followed by a consonant, but they are consonants when they are followed by a vowel; thus, سُود is *sūd*, but سَواد is *savād*; سَیر is *sair*, but سِیَر is *siyar*. As initial letters they are consonants, and so at the beginning of words they invariably have the consonantal sounds.

13. *Technical Grammatical Terms.*

Several Oriental grammatical terms have incidentally appeared in the foregoing pages, but there are some others relating to the alphabet which it will be well to notice before passing to another subject.

14. When the letter *alif* bears the mark *madd* it is called اَلفِ مَمْدُودَہ *alif-i mamdūda*, the *prolonged alif*. *Alif* is found at the end of some Arabic words written in the letter *ye*, thus یٰ or یٰ. This is called the اَلفِ مَقْصُورہ *alif-i maksūra*, the *abbreviated alif*; it is sometimes pronounced *ā* as in تَعَالَیٰ *taālā*, sometimes *a* as in عَلَیٰ *ālа*. In Roman letters it is written ā̤ or a̤.

15. In some Persian words the letter و *wāo*, coming after the letter خ *kh*, is slurred or passed over in pronunciation; such a *wāo* is called واوِ مَعدُولَہ *wāo-i mādūla*, 'passed over *wāo*.' Thus خوُد and خوُش are pronounced *khud* and *khush*; خواب *khwāb* and خویش *khwesh* are pronounced with a slurred and very indistinct sound of the *wāo*. Such a *wāo* is represented in Roman characters by *u* or *w*.

16. The word *sākin* has been explained as applied to a consonant which is 'stationary,' *not* being followed by a vowel. Consonants which *are* followed by a vowel are said to be مُتَحَرِّک *mutaḥarrik*, *moving* or *movable* by means of that vowel. Thus in the word بَنّدَہ *banda*, the *b* and the *d* are *mutaḥarrik*; they *move* by means of the vowel, but *n* is *sākin* or *stationary*, not being followed by any vowel.

17. *Mārūf* مَعرُوف and *majhūl* مَجہُول, *known* and *unknown*. These Arabic terms are applied to the letters و *wāo* and ي *ye*. In Arabic the simple vowel sounds of these two letters are *ū* and *ī*, the sounds *o* and *e* are unknown in that language; so *ū* and *ī* are said to be *mārūf*, but *o* and *e* are *majhūl*. The *majhūl* sounds are sometimes called عَجَمي *Ājamī* or Persian.

18. The letter ح *ḥ* is called حاءِ حُطّي *ḥā-e ḥuṭṭī*, to distinguish it from ہ which is called the هاءِ هَوَّز *hā-e hawwaz* or هاءِ مُدَوَّرَہ *hā-e mudawwara*, 'rounded' *hā*;

ح is also called حاءُ مُهْمَلَه *ḥā-e muhmala*, 'the undotted' ح, to distinguish it from خ, which is called حاءُ مُعْجَمَه *ḥā-e mūjama* or 'dotted' *hā*. The final ه being silent is called the هاءُ مُخْتَفي *hā-e mukhtafī*, the 'concealed' or 'obscure' *hā*, and هاءُ مَكْتُوبي *hā-e maktūbī*, the 'written' *hā*. The ه which is pronounced, as in راه *rāh* and بادشاه *bādshāh*, is called مَلْفُوظي *malfūẓī*, 'pronounced'; ظاهِر *ẓāhir*, 'manifest'; جَلي *jalī*, 'apparent.'

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19. Of the letters of the alphabet eight are peculiar to the Arabic, and any word which contains one of them may be considered as belonging to that language. These letters are ث ح ص ض ط ع ق. The letter ژ is found only in Persian words. Words containing one of the letters خ ذ ز غ may be Arabic, Persian, or Turkī, but cannot be Indian. Words in which the letters پ چ or گ occur, may be Persian or Indian, but cannot be Arabic; and words containing one of the four-dotted letters ڎ ڈ ٹ are of Indian origin.

20. *Different Kinds of Writing.*

There are several different modes or styles of hand-writing employed by Orientals in producing their manuscripts. The plainest and most simple is the *Naskhī*, in which the Kurān and Arabic MSS. in general are written. It is the character which type-founders have endeavoured to imitate, and so it is the one almost ex-

clusively used for printed books. It stands in much the same relation to the other styles as our printed characters do to our written ones. The *Tālīḳ* or 'hanging' style is an elegant hand employed by the Persians for ornamental purposes and for choice copies of the works of their most favourite authors. It is very graceful in appearance, and the art of writing it is frequently practised with the greatest assiduity. Choice specimens are highly prized, and a *khushnavīs* or fine writer obtains liberal rewards for specimens of his skill. The *Naskh-tālīḳ* or *Nastālīḳ* is a medium between the *Naskh* and the *Tālīḳ*, in which the bold slopes and graceful curves of the latter are restrained and assimilated to the more rigid forms of the *Naskhī*. This character is commonly used in good MSS. The *Shikasta* or 'broken' hand might with equal or greater propriety be called the 'connected' or running hand, for although the forms of its letters often vary from the normal forms, and may thus be said to be *broken*, the leading characteristic is the running of one letter into another, so as to avoid the necessity of raising the pen from the paper. The dots distinguishing the letters are neglected more or less, and several of the characters are made to vary in shape according to the exigencies of those to which they are joined. Many of these varieties are general in all *Shikasta* writing; but it often happens, as in our own language, that a writer has peculiarities of his own.

The leading characteristics and varieties of this writing may soon be learned, but a full and familiar knowledge of the language is necessary to read it with anything like facility. Another kind of writing is called *Shikasta-āmez*, 'mixed with *Shikasta*,' in which some of the more convenient modifications of the *Shikasta* are adopted for the sake of facility in writing. A chapter in the Appendix is devoted to the peculiarities of *Shikasta*, and to that the student is referred for explanations and specimens.

21. *Alphabetical Notation or Abjad.*

The Arabs make use of their letters as numerals: but this use of them is almost exclusively confined to chronograms, in which the dates of important events are expressed by the letters of a pithy sentence or a line of verse. Each letter has an unvarying numerical value. The letters are arranged according to their values in a sentence of eight meaningless words, which sentence, or *Memoria technica*, is called *Abjad*, from the first of the eight words. It runs as follows, the numerical value of each letter being placed over it.

1000 900 800 700 600 500 400 300 200 100 90 80 70 60 50 40 30 20 10 9 8 7 6 5 4 3 2 1

ابجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ

Alif has the value of 1, *ye* of 10, *ḳe* of 100, and so on. The values of the various letters in a chronogram

being added together the sum gives the date, as in the following:

$$\overset{200}{\text{ب}}\overset{1}{\text{ا}}\overset{5}{\text{غ}}\overset{2}{\text{و}}\overset{6}{\text{ب}}\overset{1000}{\text{ہ}}\overset{1}{\text{ا}}\overset{2}{\text{ر}} = 1217$$

باغ و بہار

The title of a well-known work, which represents the date of its composition, 1217 A.H. or 1802 A.D.

22. *Exercise in Reading.*

Having learned the letters in their separate forms, and carefully read all that has been said about the alphabet, the learner should exercise himself in spelling out carefully the following passage, of which an exact transliteration is given below.

ایک غُلام اَپْنے مالِک کے یَہاں سے بھاگا۔ اِتّفاقاً چَنْد روز کي بعَد اُس کا صاحِب کِسي دُوسْرے شَہْر میں گیا۔ وَہاں اَپْنے غُلام کو دیکھا اَور اُسے پَکَڑْکے کَہا تُو کِس واسْطے بھاگا؟ غُلام نے صاحِب کا دامَن پَکَڑْکر کَہا تُو میرا غُلام ہَي تُونے بَہُت سا میرا پَیسا چُرایا اَور بھاگ آیا۔ آخِر وے دونوں قاضِي کے پاس گَئے اور اَپْنا اَحْوال بَیان کِیا اَور اِنْصاف چاہا۔ قاضي نے اُن دونوں کو ایک کِھڑْکي کے پاس کَھڑا کَرْکے فَرْمایا تُم دونوں اَپْنے سِر ایک بارْگي کِھڑْکي کے باہِر رَکھو۔ اُنْہوں نے

حُکْم کے موٴأفِق کِیا ۔ تَب قاضي نے جَلّاد کو فَرْمایا ۔ غُلام کا سِر تَلْوار سے کاٹ ڈال ۔ غُلام نے یِہ بات سُنْتے ھي اپْنا سِر اَنْدَر رکھ لِیا لیکِن اُس کا مالِک وَیسے ھِي کھڑا رَھا ۔ قاضي نے فَرْمایا کِہ غُلام کو سَزا دو *

Ek ghulām apne mālik ke yahāṅ se bhāgā. Ittifākaṉ chand roz ke bād us kā ṣāḥib kisī dūsre shahr men gayā. Wahāṅ apne ghulām ko dekhā aur use pakaṛ-kar kahā tū kis wāsṭe bhāgā? Ghulām ne ṣāḥib kā dāman pakaṛ-kar kahā, tu merā ghulām hai, tū ne bahut sā merā paisā churāyā aur bhāg-āyā. Ākhir we donoṅ ḳāẓī ke pās ga'e, aur apnā aḥwāl bayān kiyā, aur inṣāf chāhā. Ḳāẓī ne uṅ donoṅ ko ek khiṛkī ke pās khaṛā kar-ke farmāyā, tum donoṅ apne sir ek-bārgī khiṛkī ke bāhir rakho. Unhoṅ ne hukm ke mu'āfiḳ kiyā. Tab ḳāẓī jallād ko farmāyā, Ghulām kā sir talwār se kāṭ-ḍāl. Ghulām ne yih bāt sunte hī apnā sir andar rakh-liyā; lekin us kā mālik waise hi khaṛā rahā. Ḳāẓī ne farmāyā ki, ghulām ko sazā do.

23. *Parts of Speech.*

The Arabs, and Hindūstānī grammarians in imitation of the Arab system, classify all words under three parts of speech. 1. اِسْم *ism*, the name or noun. 2. فِعْل *fi'l*, the verb. 3. حَرْف *harf*, the particles, including adverbs and prepositions.

24. *The Article.*

Hindūstānī has no regular article corresponding to our *a* and *the*. The article is inherent in the noun, and the context determines whether it is indefinite or definite. But in default of articles the numeral ایک *ek*, 'one,' and the pronoun کوئي *ko'ī*, 'a certain,' are used instead of the indefinite article; and the demonstrative pronouns یِہ *yih*, 'this,' and وُہ *wuh*, 'that,' are employed when it is required to indicate anything with great precision. Thus, ایک آدّمي *ek ādmī*, '*a* man;' کوئي عَورت *ko'ī ăurat*, 'a certain woman;' یِہ گھوڑا *yih ghoṛā*, 'this or *the* horse;' وُہ کُتّا *wuh kuttā*, 'that or *the* dog.' The pronoun کُچھ *kuchh* is used as a partitive article '*some*;' as کُچھ مِصّري *kuchh miṣrī*, 'some sugar.'

25. *The Noun* اِسْم.

Under the term *Ism* or Noun the grammarians include:

1. The Noun or Substantive اِسْمِ مَوسُوف *Ism-i mausūf*.
2. The Adjective اِسْمِ صِفَت *Ism-i ṣifat*.
3. Pronoun اِسْمِ ضَمِير *Ism-i ẓamīr*.
4. The Infinitive or Verbal Noun مَصْدَر *Maṣdar*.
5. The Participle Present اِسْمِ حالِيَہ *Ism-i ḥāliya*.
6. The Participle Past اِسْمِ مَفعول *Ism-i maf'ūl*.
7. The Participle Conjunctive اِسْمِ ماضي معطُوفي *Ism-i māẓī mā̈ṭūfī*.

Gender of Nouns جِنّس *Jins.*

26. In Hindūstānī there are only two genders: the masculine (تذّكِير *taẕkīr*), and the feminine (تأنِيث *ta'nīṣ*). Some few rules can be given for ascertaining the gender of a noun, but they are very inadequate, and the subject will require the learner's constant attention. There are a considerable number of nouns of which the gender is unsettled, being by some deemed masculine and by others feminine, and besides this the natives themselves frequently make mistakes of gender, even in respect of words whose gender is settled.

27. Where the name of an animate being indicates its sex the gender follows the sex; or, in short, names of males are masculine, and of females feminine. The only exception to this is, when men, out of delicacy in speaking of their wives, use a covert term, such as قَبِيلَه *ḳabīla*, tribe, or خانّدان *kẖāndān*, family.

28. Nouns of common gender like آدّمي *ādmī*, 'a person,' are treated as masculine, excepting only when they are distinctly used for females.

29. In compound words the gender generally follows that of the last word; thus, شِكارگاه *shikār-gāh*, 'a hunting ground,' is feminine, because *gāh* is feminine. The expression قِبلَه‌گاه *ḳibla-gāh*, '*father*,' is masculine and an exception.

30. The gender of many nouns may be known by

their terminations; the leading principle being that final ا *ā* is distinctive of the masculine gender, and ي *ī* of the feminine. But this must not be considered decisive, for under Rule 27 بُڑھیا *buṛhiyā*, 'an old woman,' is feminine, and دھوبی *dhobī*, 'a washerman,' is masculine.

31. Sanskrit and Arabic scholars should bear in mind that words borrowed from those languages retain their original gender; masculines and neuters being masculine, and feminines remain feminine in Hindūstānī.

Masculine Nouns.

32. Nouns ending in *ā* are generally masculine, except چڑیا *chiṛiyā*, 'a bird;' ٹھلیا *ṭhiliyā*, 'a water pot;' ڈبیا *ḍibiyā*, 'a little box,' and a few other Hindī words. Also the Persian words پروا *parwā*, 'care;' چا *chā*, 'tea;' دغا *daghā*, 'deceit.' The Sanskrit words پوجا *pūjā*, 'worship;' کرپا *kirpā*, 'favour.' And a longer list of Arabic words, ابتدا *ibtidā*, 'beginning;' انتہا *intihā*, 'end;' ادا *adā*, 'payment:' بلا *balā*, 'evil;' تمنا *tamannā*, 'a request;' ثنا *ṣanā*, 'praise;' حیا *ḥayā*, 'shame;' خطا *khaṭā*, 'fault;' دنیا *dunyā*, 'the world;' دعا *duā*, 'prayer;' دوا *dawā*, 'medicine;' غذا *ghizā*, 'food;' قضا *ḳazā*, 'fate.'

33. Nouns ending in ہ *ah* (*a*), as بچہ *bacha*; بندہ *banda*, 'slave,' are masculine.

34. Arabic nouns of three syllables of the same measure as تَصَرُّف *taṣarruf*, 'possession' (except تَوَجُّه *tawajjuh*, 'favour'), and تَفاوُت *tafāvut*, 'difference;' and words of two syllables like اِنْصاف *inṣāf*, 'justice;' and اِخْلاص *ikẖlāṣ*, 'sincerity;' are generally masculine.

Feminine Nouns.

35. Nouns ending with the letter ي *ī* are feminine. There are but few exceptions to this rule; the most common exceptions are پاني *pānī*, 'water;' موتي *motī*, 'a pearl;' جي *jī*, 'life;' گهي *ghī*, 'clarified butter;' and دَهي *dahī*, 'curds.'

36. Most nouns ending in ت *t* and ش *sh* are feminine, especially those in *ish;* but there are many exceptions, like دانْت *dānt*, 'a tooth;' کھیت *khet*, 'a field;' دوش *dosh*, 'a fault;' and عَیش *ʿaish*, 'pleasure.'

37. The Arabic infinitive or verbal noun which enters largely into Hindūstānī is feminine. It is a word of two syllables, the first beginning with ت *ta* and the second having the vowel *ī* for its middle letter, as تقْصِیر *taḳṣīr*, 'fault;' تدْبِیر *tadbīr*, 'counsel;' تقْسِیم *taḳsīm*, 'division.' There is one word of this measure which is masculine, تَعوِیذ *tāʿvīz*, 'a charm.'

38. Other rules have been given, but they are burdened with so many exceptions as to be practically

useless. In conclusion, when the means of ascertaining the gender of a noun are not at hand, it is better to use the masculine; for nouns of the masculine gender are far more numerous than those of the feminine.

39. The masculine gender is called تذْكِير *taẕkīr*, and the feminine تأنِيث *ta'nīṣ*. The adjectives of these words are, مُذَكَّر *muẕakkar*, masculine; and مؤنَّث *mu'annaṣ*, feminine.

Declension (گرْدان *gardān*).[1]

40. Nouns have two numbers عدد *ădad;* the singular واحِد *wāḥid*, and the plural جمع *jamă*.

41. The various cases (حالت *ḥālat*) are made by particles corresponding to the English prepositions; but as they follow the noun they qualify, they are more properly postpositions.

Nominative	
Accusative	Either the nominative or the dative.
Genitive	کا کے کي *kā, ke, kī*, of.
Dative	کو *ko*, to.
Ablative	سے *se*, from, with, than.
Locative	ميں *meṅ*, in; پر *par*, on; تک *tak*, up to.
Agent	نے *ne*, by.
Vocative	اَي *ai*, placed before the noun.

[1] The vowel point *zabar* will hereafter be only occasionally used. See Rule 11.

In native grammars the nominative and the agent, the accusative and the dative, and the ablative and the locative, are considered to be the same and bear the same names. The nominative and the agent are called فاعِل *fāʾil;* the accusative and dative مفعُول *mafʿūl;* and the ablative and locative جرّ *jarr*. The genitive is called إضافت *iẓāfat;* and the vocative ندا *nidā*.

42. There is no distinct form for the accusative; its place being supplied either by the nominative or the dative. Which of these two forms should be used is a question of Syntax; but we may here briefly anticipate, and state that when the accusative is required to be definite or specific the dative form should be used.

43. *Genitive.*—The particle *kā, ke, kī* partakes of the nature of an adjective. The connexion of the genitive case with the adjective may be seen in such phrases as 'a chain of iron,' and 'an iron chain;' 'a crown of gold,' and 'a golden crown;' 'the king's palace,' and 'the royal palace.' This particle *kā, ke, kī*, being identical with or similar to an adjective, it agrees with its object, *i.e.* with the noun which it possesses.

Kā and *ke* are masculine, and *kī* is feminine. When the object of the genitive is masculine and in the nominative case singular number, *kā* must be used. When the object of the genitive is masculine and not in the

nominative singular, *ke* must be used. When the object is feminine, *kī* is invariably used.[1] Examples:

آدّمي کا گھوڑا *ādmī kā ghoṛā*, the man's horse.

عَورت کا بيٹا *ǎurat kā beṭā*, the woman's son.

آدّمي کے کُتّے *ādmī ke kutte*, the man's dogs.

لڑّکي کے بھائي سے *laṛkī ke bhā'ī se*, from the girl's brother.

باپ کي گھوڑي *bāp kī ghoṛī*, the father's mare.

Obs.—When the object of the genitive case is a nominative used as an accusative, *kā* must be used, as مَيں آدّمي کا ہاتھ ديکھتا ہُوں *maiṅ ādmī kā hāth dekhtā hūṅ*, 'I see a man's hand.' See Rule 42.

44. *Dative.*—Instead of کو *ko*, کے تئِيں *ke ta'īṅ* is sometimes used.

45. *Ablative.*—سيں *seṅ*, سوں *soṅ*, and سِتي *sitī*, are sometimes used instead of سے.

46. *Locative.*—پہ *pa* is used for پر. تک *tak*, تلک *talak*, and لگ *lag*, all meaning 'till,' 'up to,' 'as far as,' are other particles of the locative.

47. *Vocative.*—هَي *hai* and يا *ya* are used instead of اَي *ai*. There are other vocative particles, some of which have a derisive or contemptuous signification. These may be learned from the Dictionary.

48. *Inflection.*—Besides the addition of the particles distinguishing the cases, all nouns undergo a slight modification in the plural, and some few in the singular

[1] Compare the possessive pronouns in Latin and French.

also; the modified form is called the oblique form or the inflection.

The oblique plural form of all nouns, without any exception, is made with the syllable وں *oṅ*. The oblique form is that to which the various particles are added, as آدمِیوں کو *ādmī'oṅ ko*, 'to men.'[1] The vocative plural rejects the *ṅ*, as اَي آدمِیوٗ *ai ādmī'o*, 'O men.'

Nouns consisting of two short syllables, the latter of which encloses the *zabar* or short vowel *a*, reject that vowel when *oṅ* is added; thus, برس *baras* makes برّسوں *barsoṅ*, and جگہ *jagah*, makes جگّہوں *jaghoṅ*.

49. This addition in the oblique form plural is the only one to which masculine nouns are subject, with the exception of those ending in ا *ā* or ہ *a*, and a few in اں *āṅ*; as بیٹا *beṭā*, 'a son;' بندہ *banda*, 'a slave;' and بنّیاں *banyāṅ*, 'a shopkeeper.' Nouns of these terminations change them and make the oblique form singular and the nominative plural in ے *e*. In the oblique form plural the termination *oṅ* is substituted. Thus these nouns have three forms بیٹا *beṭā*, بیٹے *beṭe*, بیٹوں *beṭoṅ*; بندہ *banda*, بندے *bande*, بندوں *bandoṅ*.

50. Feminine nouns never alter in the singular. Those ending with a vowel make the nominative plural in اں *aṅ*; those ending with a consonant make it in یں *eṅ*.

[1] So in English, *us* and *them* are the oblique forms of *we* and *they*.

51. So the declension of nouns may be divided into four classes, for the differences between them are not sufficient to make them distinct declensions.

52. Class I. Regular Masculine Nouns.

SINGULAR.

N.	مرّد	*mard*, a man.
G.	مرّد کا کے کي	*mard kā, ke, kī*, of a man.
D.	مرّد کو	*mard ko*, to a man.
Ab.	مرّد سے	*mard se*, from a man.
Loc.	مرّد میں	*mard meṅ*, in a man.
Ag.	مرّد نے	*mard ne*, by a man.
Voc.	اي مرّد	*ai mard*, O man.

PLURAL.

N.	مرّد	*mard*, men.
G.	مرّدوں کا کے کي	*mardoṅ kā, ke, kī*, of men.
D.	مرّدوں کو	*mardoṅ ko*, to men.
Ab.	مرّدوں سے	*mardoṅ se*, from men.
Loc.	مرّدوں میں	*mardoṅ meṅ*, in men.
Ag.	مرّدوں نے	*mardoṅ ne*, by men.
Voc.	اي مرّدو	*ai mardo*, O men.

53. Having thus fully given one noun, it will be unnecessary to do more for the other classes than to show the nominative and oblique forms. The various cases may then be made by adding the appropriate particles to the oblique forms, remembering always to drop the *ṅ* of *oṅ* in the vocative plural.

54. Class II. Masculine Nouns ending in ا *ā*, ے *a*, and اں *āṅ*.

SINGULAR.	PLURAL.
N. بیٹا *beṭā*, a son.	بیٹے *beṭe*, sons.
Ob. بیٹے *beṭe*.	بیٹوں *beṭoṅ*.

A few masculine nouns ending in ا *ā*, derived from Arabic, Persian, and Sanskrit, not having become as it were naturalized, do not allow the final to be changed; as خُدا *khudā*, 'god;' دانا *dānā*, 'a sage;' دریا *daryā*, 'a river;' گدا *gadā*, 'a beggar;' اُمرا *umarā*, 'nobles;' مُلّا *mullā*, 'a teacher;' لالا *lālā*, 'master;' بابا *bābā*, 'father.'

SINGULAR.	PLURAL.
N. دانا *dānā*.	دانا *dānā*.
Ob. دانا *dānā*.	داناؤں *dānā'oṅ*.

The word پانْو *pāṅw*, 'a foot,' sometimes makes the oblique singular پانوں *pānoṅ*, and the nominative and oblique plural پاؤں *pā'oṅ*. گانْو *gāṅw*, 'a village,' and نانْو *nāṅw*, 'a name,' are similarly declined. But there is some uncertainty in the use of these forms.

55. Class III. Feminine Nouns ending in ي *ī*.

بیٹي *beṭī*, a daughter.

SINGULAR.	PLURAL.
N. بیٹي *beṭī*, a daughter.	بیٹیاں *beṭīāṅ*.
Ob. بیٹي *beṭī*.	بیٹیوں *beṭīoṅ*.

Feminine Hindī nouns in ا *ā* make the nominative

plural by adding ں *ṅ*, as چڑیا *chiriyā*, 'a bird,' چڑیاں *chiriyāṅ*, 'birds;' ٹھلیا *ṭhiliyā*, 'a water pot,' plural ٹھلیاں *ṭhiliyāṅ;* but those that are of foreign origin make the plural in یں *eṅ*, as بلا *balā*, 'an evil,' plural بلائیں *balāeṅ*.

گائے *gā'e*, 'a cow,' makes گائیں *gā'eṅ* in the nominative plural, and گاؤں *gā'oṅ* in the oblique form.

جورُو *jorū*, 'a wife,' makes جوروؤں *jorū'āṅ*, 'wives.'

56. Class IV. Feminine Nouns ending in Consonants.

رات *rāt*, night.

SINGULAR.	PLURAL.
N. رات *rāt*, night.	راتیں *rāteṅ*, nights.
Ob. رات *rāt*.	راتوں *rātoṅ*.

Arabic and Persian Forms.

57. The Arabic form of the dual is occasionally used in Hindūstānī, as والِدَیں *wālidain*, 'parents,' from والِد *wālid*, 'a father.'

58. The regular Arabic plural of the masculine in وُن *ūn*, as سارِق *sāriḳ*, 'a thief,' plural سارِقُون *sāriḳūn*, is rarely met with. The feminine plural in ات *āt* is common, as طِلِسّمات *ṭilismāt*, 'charms;' وارِدات *wāridāt*, 'events.' The Arabic 'broken plurals' are of very frequent occurrence. These appear in a great variety of forms, as قِسّم *ḳism*, 'a sort;' اقسام *aḳsām*,

'sorts;' حال *ḥāl*, 'state;' احوال *aḥwāl*, 'states,' 'circumstances;' عِلم *ʾilm*, 'science;' عُلوم *ʾulūm*, 'sciences.' These are given more in detail in the Appendix.

59. The Persian plural is frequently employed. It is made by adding ان *ān* to the names of animate beings, and ها *hā* to the names of inanimate objects; as مرّدان *mardān*, 'men,' from مرّد *mard*, 'a man;' بارّها *bārhā*, 'times,' 'occasions,' from بار *bār*, 'a time,' and سالّها *sālhā*, 'years,' from سال *sāl*, 'a year.' The distinction is sometimes disregarded, as we find اسپها *āsphā*, 'horses,' and چراغان *chirāghān*, 'lamps.' Nouns ending in *s* make the animate plural in گان *gān*, and the inanimate in جات *jāt;* as بنّده *banda*, 'a slave,' بنّدگان *bandagān*, 'slaves;' صوُبه *ṣūba*, 'a province,' صوُبجات *ṣūbajāt*, 'provinces.' Nouns ending with ا *ā* generally insert ـ *y* for euphony before ان *ān;* thus, گدا *gadā*, 'a beggar,' makes گدایان *gadāyān*, 'beggars.'

60. The Persian اِضافت *iẓāfat*, or genitive case, is of very frequent occurrence. It is generally made by placing the vowel *zer* (ـِ), equivalent to *of*, between two nouns; but if the first of the two nouns ends with ا *ā* or و *ū* the vowel ـے *e* is used, and if it ends with ه *h* or ي *ī*, the *hamza* is used, which is then pronounced as *zer* and sometimes has the *zer* written under it; thus:

ملکِ ہِنْد *malik-i Hind*, The King of India.

وفائے غُلام *wafā-e ghulām*, The fidelity of the slave.

سُوئے کوہ *sū-e koh*, The direction of the mountain (towards the hill).

دِیدۂ دِل *dīda-i dil*, The eye of the heart.

سِینیٔ سِیم *sīnī-i sīm*, A salver of silver; a silver waiter.

The *izāfat* is also used for connecting a substantive with its adjective. See Rule 71.

The Adjective (اِسمِ صِفَت *Ism-i Ṣifat*).

61. The adjective precedes its noun. It is generally unchangeable, being subject to no alteration whether for gender, number, or comparison. The exceptions are Hindī words ending with ا *ā*. These are declinable, and, as already observed, they resemble the particle *kā*, *ke*, *kī* of the genitive case. The final ا *ā* is the masculine nominative singular, but in every other case, singular and plural, of the masculine, the termination is changed to ے *e*, and throughout the feminine to ي *ī*. Thus, گورا *gorā*, white.

Masculine Nominative Singular گورا *gorā*.
,, Every other case گورے *gore*.
Feminine Singular and Plural گوري *gorī*.

62. Adjectives from the Persian in *ā* are unchangeable, as جُدا *judā*, 'separate;' دانا *dānā*, 'wise;' پَیدا

paidā, 'born.' A few ending in ہ *a* are declined like *gorā*, such as رانّدہ *rānda*, 'rejected;' سادہ *sāda*, 'plain;' عُمّدہ *ūmda*, 'exalted;' گنّدہ *ganda*, 'fetid;' مانّدہ *mānda*, 'tired;' خُورنّدہ *khuranda*, 'gluttonous;' شرمنّدہ *sharmanda*, 'ashamed;' کمِینہ *kamīna*, 'mean;' بیچارِہ *bechāra*, 'helpless;' ناکارہ *nā-kāra*, 'useless;' نادِیدَہ *nādīda*, 'unseen;' حرامزادہ *ḥarām-zāda*, 'bastard;' یک سالہ *yak sāla*, 'annual;' دو سالہ *do sāla*, 'biennial.'

63. Adjectives when they are used as substantives are declined as substantives. Thus, نیک *nek*, 'good,' as an adjective is indeclinable, مرّد نیک *nek mard*, 'a good man,' عَورت نیک *nek ūurat*, 'a good woman;' but when used for '*the* good,' it is declined; as نیکوں نے *nekoṅ ne*, 'by the good.'

64. Sometimes, especially in poetry, the adjective is placed after its noun, and the feminine may then take a plural termination; as راتیں بھارِیاں *rāteṅ bhārīāṅ*, 'tedious nights.'

65. The comparison of the adjective is made in a very simple manner, by merely placing the word with which the comparison is made in the ablative case; and instead of saying 'the girl is *better* than the boy,' saying 'the girl is *good* than the boy;' thus,

لڑکي لڑکے سے اچّھي ہَي *laṛkī laṛke se achchhī hai.*

گھر درخت سے اُونچا ہَي *ghar darakht se ūnchā hai*, the house is higher than the tree.

The Superlative is expressed by using the word سب *sab*, 'all,' or some equivalent word; thus,

وُہ ہاتھي سب سے بڑا ہَي *wuh hāthī sab se baṛā hai*, that is the largest elephant; or, that elephant is larger than all.

66. The words زِیادہ *ziyāda*, and اَور *aur*, in the sense of 'more,' are sometimes used to form the comparative; as زِیادہ خُوب *ziyāda <u>kh</u>ụb*, 'more fair,' or 'fairer;' اور دانا *aur dānā*, 'more wise,' or 'wiser.' This form has been fostered by English influence.

67. The Persian degrees of comparison are occasionally used: خُوب *<u>kh</u>ụb*, 'fair,' خُوبْتر *<u>kh</u>ụbtar*, 'fairer,' خُوبْتَرِین *<u>kh</u>ụbtarīn*, 'fairest;' بِہ *bih*, 'good,' بِہْتر *bihtar*, 'better,' بِہْتَرِین *bihtarīn*, 'best;' کم *kam*, 'little,' کَمْتر *kamtar*, 'less,' کَمْتَرِین *kamtarīn*, 'least.'

68. The power of the adjective is increased or intensified by doubling it, as بڑا بڑا *baṛā baṛā*, 'very large;' ٹھنڈا ٹھنڈا *ṭhanḍā ṭhanḍā*, 'very cold.' So in English we have 'the deep deep sea,' 'the red red rose,' etc. The same effect is produced by putting the word بَہُت *bahut*, 'much,' before the adjective; as بَہُت صاف *bahut ṣāf*, 'very clean.' The word بڑا *baṛā*, 'great,' is used in a similar sense; as بڑا خراب *baṛā <u>kh</u>arāb*, 'very wicked.' So also نِہایَت *niḥāyat*, 'exceeding.'

69. The particle سا *sā* has the same power as the English termination *ish*. It converts nouns into adjectives, as لڑکا سا *laṛkā sā*, 'boyish;' and when added to an adjective it qualifies it; thus, کالا *kālā*, 'black,' کالا سا *kālā sā*, 'blackish;' بہُت سے *bahut se*, 'a great many,' or rather 'a goodish many.' This particle is declinable like adjectives in ا *ā*, and so changes into سے *se* and سي *sī*. Sometimes it is connected with a genitive case, and then it signifies 'like as;' شیر کي سي صوُرت *sher kī sī ṣūrat*, 'a figure like as of a tiger.' When added to a pronoun it requires the oblique form مُجھ سا *mujh sā*, تُجھ سا *tujh sā*, 'like me,' 'like thee.' With nouns it commonly takes the nominative, but sometimes the oblique form.

70. This particle سا *sā*, combined with pronouns, forms a useful series of adjectives of similarity. ایسا *aisā* (for *yih sā*), 'such,' 'like this;' ویسا *vaisā* (*vuh-sā*), 'such,' 'like that.' Another particle, نا *nā*, combined in like manner with the pronouns, forms adjectives of quantity or number; as اِتّنا *itnā*, 'this much,' 'as much as this;' plural اِتّنے *itne*, 'this many.' These adjectives are declined like other adjectives in ا *ā*. There is a series of adverbs formed in a similar way. The whole of these very useful words are given together in a tabular form under the Adverbs.

71. The Persian construction of the adjective is fre-

quently used, in which the adjective follows the substantive and is connected with it by the *iẓāfat*; مردِ دانا *mard-i dānā*, 'a wise man;' بادشاہِ عادِل *bādshāh-i ʿādil*, 'a just king.' The *iẓāfat* for the adjective is formed according to Rule 60; in fact, the adjective is treated like a noun in the genitive case.

Pronouns (اِسمِ ضمیر *Ism-i ẓamīr*).

72. Pronouns admit of no distinction of gender; the same words being used for *he*, *she*, and *it*.

73. Pronouns are for the most part declined like nouns, but there are some special differences.

The first and second personal pronouns make the genitive case in را *rā*, رے *re*, ری *rī*, instead of کا *kā*, کے *ke*, کی *kī*, and they form the agent case by adding the particle نے *ne* to the nominative case and not as usual to the oblique.

All pronouns have two forms of the dative; one takes the particle کو *ko* like nouns, the other, instead of کو *ko*, adds ے *e* in the singular, and یں *en* in the plural to the short oblique form.

All pronouns may reject the وں *on* of the oblique form plural; this shortened form we may call the short oblique. In setting out the declensions, we shall,

for the sake of brevity and clearness, use only this form, but the learner must remember that the longer form may be used.

74. First Person.

Nom. Sing. مَیں *maiṅ*. Pl. هم *ham*.

Oblique مُجھ *mujh*. هم *ham*; همون *hamoṅ*.

SINGULAR.

N. مَیں *maiṅ*, I.

G. میرا میرے میري *merā, mere, merī*, of me, my.

D. مُجھ کو *mujh ko*, } to me.
مُجھے *mujhe*, }

Ab. مُجھ سے *mujh se*, from me.

L. مُجھ میں *mujh meṅ*, in me.

Ag. مَیں نے *maiṅ ne*, by me.

PLURAL.

N. هم *ham*, we.

G. همارا همارے هماري *hamārā, hamāre, hamārī*, of us, our.

D. هم کو *ham ko*, } to us.
همیں *hameṅ*, }

Ab. هم سے *ham se*, from us.

L. هم میں *ham meṅ*, in us.

Ag. هم نے *ham ne*, by us.

or همون کو *hamoṅ ko*, etc., etc.

75. Second Person.

تُو *tū* or تَیں *taiṅ*, thou.

Nom. S. تُو *tū*. Pl. تُم *tum*.

Obl. تُجھ *tujh*. تُم *tum*, تُمھ *tumh*, تُمھوں *tumhoṅ*.

SINGULAR.

N. تُو *tū*, thou.

G. تیرا تیرے تیري *terā*, *tere*, *terī*, thine.

D. تُجھ کو *tujh ko*, تُجھے *tujhe*, } to thee.

Ab. تُجھ سے *tujh se*, from thee.

L. تُجھ میں *tujh meṅ*, in thee.

Ag. تُونے, تَیں نے *tū ne*, *taiṅ ne*, by thee.

V. اَي تُو *ai tū*, O thou.

PLURAL.

N. تُم *tum*, you.

G. تُمھارا رے ري *tumhārā*, *-re*, *-rī*, your.

D. تُم کو *tum ko*, تُمھیں *tumheṅ*, } to you.

Ab. تُم سے *tum se*, from you.

L. تُم میں *tum meṅ*, in you.

Ag. تُم نے *tum ne*, by you.

V. اَي تُم *ai tum*, O ye.

or تُمھوں کو *tumhoṅ ko*, etc., etc.

When a noun or adjective intervenes between these

pronouns and the sign of the case, the genitive case and the agent are formed regularly ; thus,

مُجھ بد بخت کا *mujh bad bakht kā*, of me ill-fated.

مُجھ فقیر نے *mujh faḳīr ne*, by me the *faḳīr*.

76. The Pronoun for the Third Person is supplied by the following :

Demonstrative Pronouns.

یہ *yih*, 'this ;' وہ *wuh*, 'that.'

It will be well to observe that in these words and in their derivatives the letters *i* or *y* denote the proximate, *u* or *w* the remote. *Wuh* is the word commonly used for the personal pronoun *he*, *she*, and *it ;* but *yih* is sometimes employed. The distinction between them may be understood by noting that *wuh*, signifies 'that person,' and *yih*, 'this person.' When both are used in one sentence, *wuh* denotes 'the former,' and *yih*, 'the latter.'

77. یہ *yih*, 'this ;' he, she, it.

	SINGULAR.	PLURAL.
N.	یہ *yih*.	یے *ye*.
Ob.	اِس *is*.	اِن اِنھ اِنھوں *in, inh, inhoṅ*.
N.	یہ *yih*.	یے *ye*.
G.	اِس کا کے کي *is ka, ke, kī*.	اِن کا کے کي *in kā, ke, kī*.
D.	اِس کو اِسے *is ko, ise*.	اِن کو اِنھیں *in ko, inheṅ*.
Ab.	اِس سے *is se*.	اِن سے *in se*.
L.	اِس میں *is meṅ*.	اِن میں *in meṅ*.
Ag.	اِس نے *is ne*.	اِن نے *in ne*.

78. وُہ *wuh*, 'that; he, she, it.'

	SINGULAR.	PLURAL.
N.	وُہ *wuh.*	وے *we.*
Ob.	اُس *us.*	اُن اُنہ اُنھوں *un, unh, unhoṅ.*

Declined exactly like *yih*.

Following the analogy of the relative and other pronouns of the third person, *yih* and *wuh* in the singular are frequently used instead of the plurals *ye* and *we*. The older and regular oblique forms وِس *wis* and وِن *win*, are occasionally met with.

79. The pronoun وُہ *wuh* is sometimes written more exactly as it is pronounced وو *wo*, and in the inflection اُوس *ūs*; this usage seems to be gaining ground.

80. The pronouns for the three persons are rendered emphatic by adding to them the particles ي *ī*, هي *hī*, and in the plural هِیں *hīṅ*: مَیں هي *maiṅ hī*, 'I verily,' 'I only.' اُسي کو *usī ko*, 'to that same person,' اُنہِیں کو *unhīṅ ko*, 'to those same persons.' See Syntax.

81. *Respectful Pronoun.*

آپ *āp*, 'your honour.'

This is declined regularly by adding the particles to the word as Gen. آپ کا *āp kā*, Dat. آپ کو *āp ko*, etc.

82. *Reflexive Pronoun.*

آپ *āp*, 'self.'

Nom.	آپ *āp*.
Gen.	اپنا اپنے اپني *apnā, apne, apnī.*
Dat. and Acc.	آپ کو اپنے کو *āp ko, apne ko.*
	اپنے تئِیں *apne ta'īṅ.*

The plural is the same as the singular, excepting the locative آپس میں *āpas meṅ*, 'among themselves.'

The word آپ *āp* is used alone for 'self,' but it is more commonly joined to a personal pronoun, as مَیں آپ *maiṅ āp*, 'I myself;' وُہ آپ *wuh āp*, 'he himself.' The form اپنے تئِیں *apne ta'īṅ* is generally used for the accusative.

83. *Possessive Pronouns.*

The genitive cases of the personal pronouns are used for possessives; میرا *merā*, 'my;' تیرا *terā*, 'thy;' اُس کا *us kā*, 'his;' تُمہارا *tumhārā*, 'your,' etc.

The genitive of the reflexive pronoun اپنا *apnā* is common to all three persons and both numbers. It is used to represent *the same person* as the nominative or agent of the sentence: thus,

مَیں اپني کِتاب پڑھتا تھا *maiṅ apnī kitāb paṛhtā thā*, I was reading my book.

وُہ اپنا کام کرتا تھا *wuh apnā kām kartā thā*, He was doing his business.

This will be explained more fully in the Syntax.

84. *Relative.*

جو *jo*, 'who.'

Nom. Sing. and Pl. جو *jo*, جَون *jaun*, who.

Obl. Sing. جِس *jis*. Pl. جِن جِنھ جِنھوں *jin, jinh, jinhoṅ*.

85. *Correlative.*

سو *so*, 'that same.'

Nom. Sing. and Pl. سو *so*, تَون *taun*, that same, those same.

Obl. Sing. تِس *tis*. Pl. تِن تِنھ تِنھوں *tin, tinh, tinhoṅ*.

Jaun and *taun* are the old forms; *jo* and *so* have been imported from Sanskrit. The oblique form of the correlative is formed from تَون.

Interrogative.

86. Personal or Individual.

کَون *kaun*, 'who?'

Nom. Sing. and Pl. کون *kaun*, who? which?

Obl. Sing. کِس *kis*. Pl. کِن کِنھ کِنھوں *kin, kinh, kinhoṅ*.

87. Impersonal and Partitive.

کیا *kyā*, 'what?'

Nom. کیا *kyā*, what? Obl. کاھے *kāhe*.

88. *Indefinite.*

کوئي *ko'ī*, 'a certain.'

Nom. Sing. کوئي *ko'ī*, a certain (one); somebody; any one.

Obl. کِسي *kisī*; کِسو *kisū*.

Nom. Pl. کوئي *ko'ī*, some, کئي *ka'ī*, several.

فُلانا *fulāna*, 'so and so.'

Nom. فُلانہ *fulāna*, so and so, such and such.

Obl. فُلانے *fulāne*.

کوئ *Ko'ī* is used for any person or thing intended to be left vague; فُلانہ *fulāna* implies a person or thing which could be specified.

89. *Partitive.*

کُچھ *kuchh*, 'some,' 'any.'

This has no inflection and no plural.

90. There are many compound pronouns and adjective pronouns.

جو جو (جِس جِس) *jo jo*, (*jis jis*,)
جو کوئ (جِس کِسی) *jo ko'ī*, (*jis kisī*,)
جو سو (جِس تِس) *jo so*, (*jis tis*,)
} whoever, whosoever.

جو کُچھ *jo kuchh*, whatever.

کوئ اَور *ko'ī aur*, some one else.

کوئ نہ کوئ *ko'ī na ko'ī*, some one or other.

کوئ نہیں *ko'ī nahīṅ*, nobody.

کئی ایک *kai ek*, several.

کِتّنے ایک *kitne ek*, several.

کئی ایک *ka'i ek*, several, a few.

کُچھ کُچھ *kuchh kuchh*,
کُچھ ایک *kuchh ek*,
} some little, somewhat.

کُچھ اَور *kuchh aur*,
اَور کُچھ *aur kuchh*,
} some more.

کُچھ نہ کُچھ *kuchh na kuchh*, something or other.

کُچھ کا کُچھ *kuchh kā kuchh*, something else.

کُچھ نہیں *kuchh nahīñ*, nothing, nothing at all.

ایک اَور *ek aur*,
اَور ایک *aur ek*,
اَور کوئی *aur ko'ī*,
دُوسْرا ایک *dūsrā ek*,
دُوسرا کوئی *dūsrā ko'ī*,
} another.

ایک کوئی *ek ko'ī*, some one.

ایک نہ ایک *ek na ek*, one or other, some one or other.

اَور سب *aūr sab*, the rest, all the rest.

بَعضے اور *bāẓe aūr*, some others.

بَعضے کوئی *bāẓe ko'ī*, several, some.

بہُت ایک *bahut ek*, many a one.

بہُت کُچھ *bahut kuchh*, much, a good deal.

بہُت اَور *bahut aur*, many more.

سب کوئی *sab ko'ī*,
ہر کوئی *har ko'ī*,
سب ایک *sab ek*,
ہر ایک *har ek*,
ہر کس *har kas*,
} every one.

سب کُچھ *sab kuchh*, every thing.

سب *sab*, 'all,' when used alone without a noun, is treated as a pronominal, and makes the oblique plural سبھوں *sabhoñ*.

91. There are many adjectives which are used with a pronominal force, such as

اَور *aur*, other.		چّند *chand*, some, several.	
بعضے *bā̃ze*, certain, several.		غَیر *ghair*, other, different.	
بہُت *bahut*, many, much.		اِتّنا *itnā*, this much,	See Para. 70.
ہر *har*, every, each.		اُتّنا *utnā*, that much,	

Also numerals, as

ایک *ek*, one.

دوُسّرا *dūsrā*, another, the next.

دِونوں *donoṅ*, both.—See the Numerals.

Verb فِعل *Fi̐l.*

92. The Hindūstānī verb is exceedingly simple and regular. There is but one conjugation, and only one simple tense which has distinct personal terminations.

93. Many parts of the verb end in ا *ā*, and these are all declinable, being made to agree in gender and number with their substantive, just as in the compound tenses of the Latin passive the participle agrees with the nominative case.

94 Before proceeding to conjugate a verb it is necessary to learn the following two tenses, which spring from the verb ہونا *honā*, 'to be,' though they form no part of its regular conjugation. They have a simple substantive meaning, as 'I am,' 'I was,' etc. They are also used as auxiliaries.

95. Substantive and Auxiliary Verb مُعاوِن *mu'āvin.*

Present.

SINGULAR.	PLURAL.
مَیں ہُوں *maiṅ hūṅ*, I am.	ہم ہَیں *ham haiṅ*, we are.
تُو ہَے *tū hai*, thou art.	تُم ہو *tum ho*, you are.
وُہ ہَے *wuh hai*, he is.	وے ہَیں *we haiṅ*, they are.

ہَیگا *haigā* for ہے *hai*, and ہینگے *hainge* for ہَیں *haiṅ*, are found in verse.

Imperfect.

'I was,' 'thou wast,' etc.

تھا / تھی { مَیں *maiṅ*, تُو *tū*, وُہ *wuh* } *thā, thī.*	تھے / تھیں { ہم *ham*, تُم *tum*, وے *we* } *the, thīṅ.*

تھا and تھے are the masculine singular and plural; تھی and تھِیں are the feminine.

96. The Infinitive (مصدر *maṣdar*) of the verb is the part which is given in the Dictionaries. From this are derived the Root, the Present Participle, and the Past Participle. These are the principal parts of the verb. Three tenses are formed from each of these, making in all nine principal tenses of the verb.

97. The Root is the second person singular of the Imperative, and is derived from the Infinitive by cutting off the termination نا *nā;* as from بولنا *bolnā*, بول *bol.* The Present Participle (اِسمِ حالیہ *ism-i ḥāliya*) is made by changing نا *nā* of the Infinitive to تا *tā;* as بولنا *bolnā*

makes بولّتا *boltā*. The Past Participle اِسمِ مفعُول *ism-i maf'ūl*) is formed by leaving out the *n* of the Infinitive; so بولّنا *bolnā* makes بولا *bolā*. When the root of a verb ends with a vowel, the letter *y* is inserted in the past participle singular masculine for euphony; as لانا *lānā* لایا *lāyā*, but it is not used in the feminine or in the plural.

98. The Participles are declined thus:

	SINGULAR.	PLURAL.
Mas.	بولّتا *boltā*.	بولّتے *bolte*.
Fem.	بولّتي *boltī*.	بولّتیں *boltīn̈*, بولّتیاں *boltiyān̈*.
Mas.	بولا *bolā*.	بولے *bole*.
Fem.	بولي *bolī*.	بولیں *bolīn̈*, بولیاں *boliyān̈*.

In the compound tenses the feminine singular is generally used with the plural auxiliary بولّتي تھیں not بولّتیں تھیں *boltīn̈ thīn̈*; the plurality being sufficiently shown by the auxiliary. The plural form is only occasionally met with.

99. The Aorist is formed from the root by adding the personal terminations

1.	ؤں *ūn̈*.	یں *en̈*.
2.	ے *e*.	و *o*.
3.	ے *e*.	یں *en̈*.

If the root ends with a vowel, as پا *pā*, the root of پانا *pānā*, 'to get,' and سو *so*, the root of سونا *sonā*, 'to

'sleep,' ,, *w* may be prefixed to the terminations beginning with *e*, thus :

	SINGULAR.	PLURAL.
1.	وُں *ūṅ.*	ویں *weṅ.*
2.	وے *we.*	و *o.*
3.	وے *we.*	ویں *weṅ.*

The IMPERATIVE is identical with the Aorist, excepting only that the second person singular is the mere root. The Respectful form is made by adding یِے *iye* or یِو *iyo* to the root, and when the root ends with ي *ī* or وُ *ū*, ج (*j*) is inserted for euphony. پِینا *pīnā*, 'to drink,' root پي *pī*, makes پِیجِیے *pījiye*, پِیجِیوُ *pījī'o*, and sometimes this is contracted, as پِیجے *pīje*, دِیجو *dījo*, کِیجے *kīje*.

The FUTURE adds the termination گا *gā* to the Aorist.

Masculine.

Singular گا *gā.* Plural گے *ge.*

Feminine.

Singular گي *gī.* Plural گِیں *gīṅ.*

Tenses of the Present Participle.

The INDEFINITE is the Present Participle declined.

The PRESENT is the Present Participle with the Present Auxiliary.

The IMPERFECT is the Present Participle with the Past Auxiliary.

Tenses of the Past Participle.

The PAST TENSE is the Past Participle.

The PERFECT is the Past Participle with the Present Auxiliary.

The PLUPERFECT is the Past Participle with the Past Auxiliary.

The Tenses of the Present and Past Participle differ only as regards the Participle.

100. Neuter or Intransitive verb لازِمي *lāzimī*.

بولّنا

Bolna.

Root.	Pres. Participle.	Past Participle.
بول	بولّتا	بولا
bol.	*boltā.*	*bolā.*
1. Aorist بولُوں	4. Indefinite بولّتا	7. Past Tense بولا
bolūṅ, etc.	*boltā.*	*bolā.*
2. Imperat. بولُوں	5. Present بولّتا ہُوں	8. Perfect بولا ہُوں
bolūṅ, etc.	*boltā hūṅ.*	*bolā hūṅ.*
3. Future بولُونگا	6. Imperf. بولّتا تھا	9. Pluperf. بولا تھا
bolūngā.	*boltā thā.*	*bolā thā.*

Tenses of the Root, بول *Bol.*

Aorist مُضارِع *muẓārī*, 'I may speak,' etc.

SINGULAR.	PLURAL.
1. مَیں بولُوں *maiṅ bolūṅ.*	هم بولیں *ham boleṅ.*
2. تُو بولے *tū bole.*	تُم بولو *tum bolo.*
3. وُہ بولے *wuh bole.*	وے بولیں *we boleṅ.*

Imperative امْر *amr*.

'Let me speak;' 'Speak thou,' etc.

SINGULAR.	PLURAL.
1. مَیں بولُوں *maiṅ bolūṅ*.	هم بولیں *ham boleṅ*.
2. تُو بول *tū bol*.	تُم بولو *tum bolo*.
3. وُہ بولے *wuh bole*.	وے بولیں *we boleṅ*.

Future مُستقْبِل *mustaḳbil*.

'I shall speak;' 'I will speak,' etc.

1. مَیں بولُونْگا *maiṅ bolūṅgā*.	هم بولینْگے *ham bolenge*.
2. تُو بولیگا *tū bolegā*.	تُم بولوگے *tum bologe*.
3. وُہ بولیگا *wuh bolegā*.	وے بولینْگے *we bolenge*.
Fem. بولُونْگي *bolūṅgī*, etc.	بولینْگِیں *bolengīṅ*, etc.

Tenses of the Present Participle بولْتا *boltā*.

Indefinite.

ماضي شرْطي *māẓī-sharṭī*, Past Conditional; or

ماضي مُتمنّي *māẓī-mutamannī*, Past Optative.

'If I spoke;' 'If I had spoken;' 'I used to speak.'

1. مَیں بولتا *maiṅ boltā*.	هم بولتے *ham bolte*.
2. تُو بولتا *tū boltā*.	تم بولتے *tum bolte*.
3. وُہ بولتا *wuh boltā*.	وے بولتے *we bolte*.
Fem. بولتي *boltī*.	بولتِیں *boltīṅ*.

Present حال *ḥāl.*

'I speak;' 'I am speaking,' etc.

SINGULAR.	PLURAL.
مَیں بولتا ہُوں *maiṅ boltā hūṅ.*	ہم بولتے ہَیں *ham bolte haiṅ.*
تُو بولتا ہَي *tū bolta hai.*	تُم بولتے ہو *tum bolte ho.*
وُہ بولتا ہَي *wuh bolta hai.*	وے بولتے ہَیں *we bolte haiṅ.*

Imperfect اِستِمْراري *istimrārī.*

'I was speaking,' etc.

1. مَیں بولتا تھا *maiṅ boltā thā.*	ہم بولتے تھے *ham bolte the.*
2. تُو بولتا تھا *tū boltā thā.*	تُم بولتے تھے *tum bolte the.*
3. وُہ بولتا تھا *wuh boltā thā.*	وے بولتے تھے *we bolte the.*
Fem. بولتي تھي *boltī thī.*	بولتي تِھیں *boltī thīṅ.*

Tenses of the Past Participle.

The Past or Preterite.

ماضي مُطْلق *māẓī-muṭlaḳ*, Past Absolute.

'I spoke,' etc.; 'I did speak,' etc.

1. مَیں بولا *maiṅ bolā.*	ہم بولے *ham bole.*
2. تُو بولا *tū bolā.*	تُم بولے *tum bole.*
3. وُہ بولا *wuh bolā.*	وے بولے *we bole.*
Fem. بولي *bolī.*	بِولیں *bolīṅ.*

Perfect.

ماضي قرِيب *māẓī-ḳarīb*, Past Proximate.

'I have spoken,' etc.

SINGULAR.	PLURAL.
1. مَیں بولا هُوں *maiṅ bolā hūṅ.*	هم بولے هَیں *ham bole haiṅ.*
2. تُو بولا هَي *tū bolā hai.*	تُم بولے هو *tum bole ho.*
3. وُہ بولا هَي *wuh bolā hai.*[1]	وے بولے هَیں *we bole haiṅ.*
Fem. بولي هُوں *bolī hūṅ*, etc.	بولي هَیں *bolī haiṅ*, etc.

Pluperfect.

ماضي بعِيد *māẓī bā'īd*, Past remote.

'I had spoken,' etc.

1. مَیں بولا تها *maiṅ bolā thā.*	هم بولے تهے *ham bole the.*
2. تُو بولا تها *tū bolā thā.*	تُم بولے تهے *tum bole the.*
3. وُہ بولا تها *wuh bolā thā.*	وے بولے تهے *we bole the.*
Fem. بولي تهي *bolī thī.*	بولي تِهیں *bolī thīṅ.*

Respectful Forms.

Imperative or Precative بولِیے *boliye*, بولیو *boliyo.*

Future . . . بولِیگا *boliyega.*

Verbal Noun or Gerund.

The Infinitive declined

بولنا *bolnā*, بولنے *bolne*, بولني *bolnī.*

[1] An anomalous third person singular is occasionally found both of neuter and active verbs *pakṛe hai*, *jale hai*, *kare hai*.—See Syntax.

Noun of Agency.

بولنے والا *bolne wālā*, } 'a speaker.'
بولنے هارا *bolne hārā*, }

Adverbial Participle (indeclinable).

بولتے هي *bolte hī*, 'on speaking.'

Adjective Participles, declinable as adjectives.

Present بولتا *boltā*, بولتا هُوا *boltā hū'ā*, 'speaking.'
Past بولا *bolā*, بولا هُوا *bolā hū'ā*, 'spoken.'

Conjunctive Participle (indeclinable).

بول *bol*, بولے *bole*, بولکے *bolke*, بولکر *bolkar*, بولکرکے *bolkarke*, بولکرکر *bolkarkar*, 'having spoken.'

The form in کر *kar* is the one most commonly used.

101. Example of a verbal root ending with a long vowel, admitting ، *w* for euphony in the root tenses, and requiring a euphonical *y* in the past participle masculine singular.

لانا *lānā*, 'to bring.'

Aorist.

SINGULAR.	PLURAL.
1. مَیں لاؤں *maiṅ lā'ūṅ*.	هم لاوین ـ لائیں *ham lāveṅ, lā'eṅ*.
2. تُو لاوے ـ لائے *tū lāve* or *lā'e*.	تُم لاؤ *tum lā'o*.
3. وُہ لاوے ـ لائے *wuh lāve* or *lā'e*.	وے لاوین ـ لائیں *we lāveṅ, lā'eṅ*.

So also in the Imperative and Future.

Past Tense.

SINGULAR.	PLURAL.
مَیں تُو وُہ لایا *maiṅ, tū, vuh lāyā.*	ہم تُم وے لائے *ham, tum, ve lā'e.*
Feminine لائی *lā'ī.*	Feminine لائیں *lā'īṅ.*

So also in the Perfect and Pluperfect.

102. Verbs of three syllables, inclosing a short *a* in the second syllable, drop that vowel in the tenses of the root and past participle; as نِکلنا *nikalnā*, 'to issue;' پکڑنا *pakaṛnā*, 'to seize,' etc.

Aor. نِکلُوں *niklūṅ*. Pres. Part. نِکلتا *nikaltā*. P.p. نِکلا *niklā*.
پکڑُوں *pakṛūṅ*. „ „ پکڑتا *pakaṛtā*. „ پکڑا *pakṛā*

103. The following useful verbs which are active in English are neuter in Hindūstānī.

بولنا *bolnā*, 'to speak.'
بھُولنا *bhūlnā*, 'to forget.'
چُکنا *chuknā*, 'to finish.'
ڈرنا *ḍarnā*, 'to fear.'
لانا *lānā*, 'to bring.'
لیجانا *le-jānā*, 'to take away.'
لڑنا *laṛnā*, 'to fight.'

104. Active or Transitive Verbs مُتَعدّي *muta'āddī*.

These differ in conjugation from the neuter verb in the tenses of the past participle, which take the case of the agent instead of the nominative.

مارْنا *mārnā*, 'to beat.'

Root مار *mār*. Pres.Part. مارْتا *mārtā*. Past Part. مارا *mārā*.

Aorist مَیں ماروُں *maiṅ mārūṅ*, etc.
Imperative مَیں ماروُں *maiṅ mārūṅ*, etc.
Future مَیں ماروُنگا *maiṅ mārūngā*, etc.
Indefinite مَیں مارْتا *maiṅ mārtā*, etc.
Present مَیں مارْتا هُوں *maiṅ mārtā hūṅ*, etc.
Imperfect مَیں مارْتا تها *maiṅ mārtā thā*, etc.

Past.

'I did beat,' etc.

SINGULAR.	PLURAL.
1. مَیں نے مارا *maiṅ ne mārā.*	هم نے مارا *ham ne mārā.*
2. تُو نے مارا *tū ne mārā.*	تُم نے مارا *tum ne mārā.*
3. اُس نے مارا *us ne mārā.*	اُن نے مارا *un ne mārā.*

Literally, 'By me beaten,' etc.

Perfect.

1. مَیں نے مارا هي *maiṅ ne mārā hai.*	هم نے مارا هي *ham ne mārā hai.*
2. تُو نے مارا هي *tū ne mārā hai.*	تُم نے مارا هي *tum ne mārā hai.*
3. اُس نے مارا هي *us ne mārā hai.*	اُن نے مارا هي *un ne mārā hai.*

Pluperfect.

SINGULAR.	PLURAL.
1. مَیں نے مارا تھا *maiṅ ne mārā thā.*	هم نے مارا تھا *ham ne mārā thā.*
2. تُو نے مارا تھا *tū ne mārā thā.*	تُم نے مارا تھا *tum ne mārā thā.*
3. اُس نے مارا تھا *us ne mārā thā.*	اُن نے مارا تھا *un ne mārā thā.*

105. The proper use of the past tenses of transitive verbs is properly a matter of syntax, but we must here anticipate.

It must be remembered that there is no distinct accusative in Hindūstānī, and that the object is represented sometimes by the nominative, sometimes by the dative. So, when the agent is used, the verb will agree with the object if it be represented by the nominative, but there will be no concord if the dative form is used; thus,

اُس نے گئي ماري *us ne ga'ī mārī*, He struck a cow.

اُس نے گئي کو مارا *us ne ga'ī ko mārā*, He struck the cow.

اُس نے لڑکے مارے *us ne laṛke māre*, He beat boys.

اُس نے کِتابیں پڑھِیں *us ne kitābeṅ paṛhīṅ*, He read books.

اُس نے چِٹھِیوں کو لِکھا *us ne chiṭhiyoṅ ko likhā*, He wrote the letters.

Or to lay down an arbitrary rule, when the object of the verb has *ko* after it the verb is impersonal and has no concord; but when the object is without *ko*, the verb agrees with it in gender and number.

106. There are six verbs which present a few anomalies. These form their past participles irregularly.

Infinitive.	Singular.		Plural.	
	MASC.	FEM.	MASC.	FEM.
1. کرنا *karnā*, to do.	کِیا *kiyā*	کي *kī*.	کِیے *kī'e*	کِیں *kīṅ*.
2. دینا *denā*, to give.	دِیا *diyā*	دي *dī*.	دِیے *dī'e*	دِیں *dīṅ*.
3. لینا *lenā*, to take.	لِیا *liyā*	لي *lī*.	لِیے *lī'e*	لِیں *līṅ*.
4. ہونا *honā*, to be.	ہُوا *hū'a*	ہُوئي *hū'ī*.	ہُوئے *hū'e*	ہُوئیں *hū'īṅ*.
5. مرنا *marnā*, to die.	مُوا *mū'ā*	مُوئي *mū'ī*.	مُوئے *mū'e*	مُوئیں *mū'īṅ*.
6. جانا *jānā*, to go.	گیَا *gayā*	گئي *ga'ī*.	گئے *ga'e*	گئیں *ga'īṅ*.

They also make an irregular form of the conjunctive participle by adding ے *e*, to the past participle feminine; thus کِیے *kī'e*, 'having done,' لِیے *lī'e*, 'having taken,' etc.

The Respectful Imperative of the first five is also irregular, being formed from the past participle feminine instead of the root, by adding جِیے *jiye* or جِیو *jiyo*.

کِیجِیے *kījiye*, Please to do.

دِیجِیے *dījiye*, Please to give.

لِیجِیے *lījiye*, Please to take.

These forms are sometimes contracted into کِیجے *kīje*, دِیجو *dījo*, etc. The regular forms کرِیے *kariye* and کرِیو *kariyo* are also occasionally met with.

ہُوجِیے *hūjiye*, Please to become.

مُوجِیے *mūjiye*, Oh that he might die.

And from these are formed the Respectful Future.

جانا *jānā* makes the respectful regularly جائِیے *jā'iye* or جائِیو *jā'iyo*.

107. The verbs دینا *denā*, لینا *lenā* and ہونا *honā* have some optional variations in the root tenses. *Denā* and *lenā* may be contracted so that the root is represented simply by *d* and *l* instead of *de* and *le*; thus

Aorist.

SINGULAR.	PLURAL.
مَیں دیُؤں-دُوں *main de'ūn* or *dūn*.	ہم دیویں-دیں *ham deveṅ* or *deṅ*.
تُو دیوے-دے *tu deve* or *de*.	تم دیُؤ-دو *tum de'o* or *do*.
وُہ دیوے-دے *wuh deve* or *de*.	وے دیویں-دیں *we deveṅ* or *deṅ*.

So also in the Imperative and Future.

108. ہونا *honā*, 'To be or become.'

This being a most useful verb, the whole of the Aorist, and the 3rd person singular of every other tense is given.

Aorist.

The root may optionally prefix ، *w* to those terminations which begin with *e*; or it may reject all the vowels of the terminations, leaving only the letter

ṅ in the first person singular and in the first and third plural.

SINGULAR.	PLURAL.
مَیں ہوؤں - ہوں *maiṅ ho'ūṅ, hoṅ.*	ہم ہوویں - ہوئیں - ہوں *ham hoveṅ, ho'eṅ, hoṅ.*
تُو ہووے ہوئے - ہو *tū hove, ho'e, ho.*	تُم ہوُو - ہو *tum ho'o, ho.*
وُہ ہووے - ہوئے - ہو *wuh hove, ho'e, ho.*	وے ہوویں - ہوئیں - ہوں *we hoveṅ, ho'eṅ, hoṅ.*[1]

Imperative.

وُہ ہووے - ہوئے - ہو *wuh hove, ho'e, ho.*

Future.

وُہ ہوویگا - ہوئیگا - ہوگا *wuh hovegā, ho'egā, hogā.*

Indefinite.

وُہ ہوتا *wuh hotā.*

Present.

وُہ ہوتا ہَي *wuh hotā hai.*

Imperfect.

وُہ ہوتا تھا *wuh hotā thā.*

Past.

وُہ ہوُا *wuh hū'ā.*

Perfect.

وُہ ہوُا ہَي *wuh hu'a hai.*

Pluperfect.

وُہ ہوُا تھا *wuh hū'ā thā.*

[1] A form ہونویں *honweṅ* is also found.

Respectful.

هُوجِیے *hūjiye*, هُوجِیو *hūjiyo*.

Adjective Past Participle.

هُوا *hu'a*, هُوا هوتا *hū'ā hotā*.

109. *Additional Tenses.*

Six additional tenses are formed by placing the Present and Past Participles of any verb before the Aorist, the Future and the Present Participle of *honā*.

Aorist Present.

Formed by placing the present participle before the aorist of *honā*. This is given in full as a pattern, but the first person will be sufficient for the other tenses.

'I may be speaking.'

مَیں بولتا هوؤں *maiṅ boltā ho'ūṅ*.	هم بولتے هوویں *ham bolte hoveṅ*.
تو بولتا هووے *tu boltā hove*.	تُم بولتے هوؤ *tum bolte ho'o*.
وُہ بولتا هووے *wuh boltā hove*.	وے بولتے هوویں *we bolte hoveṅ*.

Future Present.

Formed by placing the present participle before the future of *honā*.

'I shall be speaking,' etc.

مَیں بولتا هوؤنگا *maiṅ boltā ho'ūngā*.

Native grammarians call both these tenses حالِ مُتَشَکّی *ḥāl-i mutashakkī*, 'Present dubious,' for although they

are formed with different tenses of *honā*, the difference of signification is not distinctly observed.

Aorist Past.

A past participle before the aorist of *honā*.

مَیں بولا ہوؤں *maiṅ bolā ho'ūṅ*, I may have spoken.

Future Past.

A past participle before the future of *honā*.

مَیں بولا ہوؤنگا *maiṅ bolā ho'ūngā*, I shall have spoken,
I must have spoken.

These two are called ماضي مُتَشَكّي *māẓī-mutashakkī* or مشکوک *mashkūk*, 'Past dubious.'

Imperfect Conditional.

A present participle before the present participle of *honā*.

اگر مَیں بولتا ہوتا *agar maiṅ boltā hotā*, Had I been speaking, etc.

Perfect Conditional.

اگر مَیں بولا ہوتا *agar maiṅ bolā hotā*, Had I spoken.

These are called ماضي شرطِیَہ *māẓī sharṭiya*, 'Conditional past,' or ماضي مُتَمَنّي *māẓī mutamannī*, 'Optative past.'

When the verb is transitive and the past participle is used, the agent must be substituted for the nominative as explained in respect of the principal tenses.

اُس نے سُنا ہوگا *us ne sunā hogā*, He will have heard,
He must have heard.

اُن نے دیکھا ہوتا *un ne dekhā hotā*, Had they seen.

110. *Passive Voice* فِعلِ مجہُول *fi'l-i majhūl.*

The passive verb is of rare occurrence in Hindūstānī, and its existence has been entirely denied. The necessity for it is obviated in a great degree by the great prevalence of intransitive verbs, for when, for instance, it is possible by the use of the intransitive verb *banna*, to say a thing '*is making*,' or in old parlance '*a-making*,' a passive form to say it '*is being made*' is not required. The passive is however found in all writers, and owing perhaps to English influence it seems to be gaining ground. It is formed upon the same principle as the English passive, by means of the past participle and an auxiliary verb. In Hindūstānī the verb جانا *jānā*, 'to go,' is used as the auxiliary, and the participle is made to agree in gender and number with the nominative.

مارا جانا *mārā jānā*, 'To be beaten.

Aorist.

مَیں مارا جاؤں *maiṅ mārā jā'ūṅ.*	هم مارے جاویں *ham māre jāveṅ.*
تُو مارا جاوے *tū mārā jāve.*	تُم مارے جاو *tum māre jā'o.*
وُہ مارا جاوے *wuh mārā jāve.*	وے مارے جاویں *ve māre jāveṅ.*
Fem. ماري *mārī.*	مارِیں. *mārīṅ.*

Imperative.

2nd pers. sing. مارا جا *mārā jā*, 'Be thou beaten.'

The rest as the Aorist.

Future.

مَیں مارا جاؤنگا *maiṅ mārā jā'ūngā.*	هم مارے جاوینگے *ham māre jāvenge.*
تُو مارا جاویگا *tū mārā jāvegā.*	تُم مارے جاؤگے *tum māre jā'oge.*
وُہ مارا جاویگا *wuh mārā jāwegā.*	وے مارے جاوینگے *ve māre jāvenge.*
Fem. وُہ ماري جاویگي *wuh marī jāvegī.*	وے ماري جاوینگِیں *ve mārī jāvengīṅ.*

Indefinite.

'Had I been beaten.'

مَیں - تُو - وُہ مارا جاتا *maiṅ, tū, wuh mārā jātā.*	هم - تُم - وے مارے جاتے *ham, tum, ve māre jāte.*
Fem. ماري جاتي *mārī jātī.*	ماري جاتِیں *mārī jātīṅ.*

Present.

'I am being beaten.'

M. مَیں مارا جاتا هُوں *maiṅ mārā jātā hūṅ.*	هم مارے جاتے هَیں *ham māre jāte haiṅ.*
F. مَیں ماري جاتي هُوں *maiṅ mārī jātī hūṅ*, etc., etc.	Fem. ماري جاتي هَیں *mārī jātī haiṅ*, etc., etc.

Imperfect.

'I was being beaten.'

M. مارا جاتا تها F. ماري جاتي تهي } مَیں - تُو - وُہ	هم - تُم - وے مارے جاتے تهے ماري جاتي تهِیں
M. *maiṅ, tū, wuh mārā jātā thā.*	*ham, tum, ve māre jāte the.*
F. *mārī jātī thī.*	*mārī jātī thīṅ.*

Past.

'I was beaten.'

Masc. مارا گيَا Fem. ماري گئي } مَيں-تُو-وہ	مارے گئے ماري گئِيں } هم - تُم - وے
M. *main, tū, wuh marā gayā.*	*ham, tum, we māre ga'e.*
F. *mārī ga'ī.*	*mārī ga'īṅ.*

Perfect.

'I have been beaten.'

M. مَيں مارا گيا هُوں *maiṅ mārā gayā hūṅ.*	هم مارے گئے هَيں *ham māre ga'e haiṅ.*
F. مَيں ماري گئي هُوں *maiṅ mārī ga'ī hūṅ*, etc., etc.	هم ماري گئي هَيں *ham mārī ga'ī haiṅ*, etc., etc.

Pluperfect.

'I had been beaten.'

M. مارا گيَا تها F. ماري گئي تهي } مَيں-تُو-وُہ	مارے گئے تهے ماري گئي تِهيں } هم تُم وے
maiṅ, tū, wuh mārā gayā thā.	*ham, tum, we māre ga'e the.*
mārī gaī thī.	*mārī ga'ī thiṅ.*

Conjunctive Participle.

M. مارا *mārā jākar.*
F. ماري جاكر *mārī jākar*, etc., etc.

Adverbial Participle.

M. مارا جاتے هي *mārā jāte hī.*
F. ماري جاتے هي *marī jāte hī.*

Formation of Active and Causal Verbs.

111. The primitive verb in Hindūstānī is generally neuter, but there are many verbs which are primarily active, as کرّنا *karnā* 'to make,' لِکھّنا *likhnā*, 'to write,' etc.

112. The normal method of converting the neuter verb into the active is by adding ا *ā* to the root; the causal is formed by adding وا *wā* to the root thus,

اُٹھّنا *uṭhnā*,	اُٹھانا *uṭhānā*,	اُٹھوانا *uṭhwānā*,
to rise.	to raise.	to cause to raise.
پکّنا *paknā*,	پکانا *pakānā*,	پکوّانا *pakwānā*,
to be cooked.	to cook.	to cause to cook.

The letter و *o* is sometimes optionally used instead of ا *ā*.

113. There are neuter verbs which can have no active signification, and so have no active form, like سونا *sonā*, 'to sleep;' رونا *ronā*, 'to weep.' There are also active verbs which have no neuter form, like پڑھنا *paṛhnā*, 'to read;' لِکھّنا *likhnā*, 'to write,' etc. Such neuter verbs form the causal with ا *ā* and sometimes with وا *wā*. The actives make their causals in both ways with *ā* or *wā*. Examples of neuter verbs will be found under Rule 116. The following are examples of active verbs:

Active.	Causal.
پڑھنا *paṛhna*, to read.	پڑھانا *paṛhānā*, پڑھوانا *paṛhwānā*, } to cause to read.
لِکھّنا *likhnā*, to write.	لِکھانا *likhānā*, لِکھوانا *likhwānā*, } to cause to write.
سُنّا *sunnā*, to hear.	سُنانا *sunānā*, to cause to hear.

114. Monosyllabic roots having a medial vowel between two consonants generally substitute a short vowel:

a is substituted for *ā*.
i „ „ for *ī*, *e*.
u „ „ for *ū*, *o*.

Neuter.	Active.	Causal.
جاگنا *jāgnā*, to be awake.	جگانا *jagānā*, to awaken.	جگوانا *jagwānā*, to cause to awaken.
بھیگنا *bhīgnā*, to be wet.	بھگانا *bhigānā*, / بھگونا *bhigonā*, to wet.	بھگوانا *bhigwānā*, to cause to wet.
لیٹنا *leṭnā*, to lie down.	لِٹانا *liṭānā*, to lay.	لِٹوانا *liṭwānā*, to cause to lay.
ڈوبنا *ḍūbnā*, to drown (*n.*).	ڈُبانا *ḍubānā*, / ڈُبونا *ḍubonā*, to drown (*active*).	ڈُبوانا *ḍubwānā*, to cause to drown.
بولنا *bolnā*, to speak.	بُلانا *bulānā*, to call.	بُلوانا *bulwānā*, to cause to call.

The diphthongs *ai* and *au* undergo no change.

پَیرنا *pairnā*, to swim. پَیرانا *pairānā*, to cause to swim.
دَوڑنا *dauṛnā*, to run. دَوڑانا *dauṛānā*, to cause to run.

115. Roots having a medial short vowel in their only

or final syllable generally lengthen that vowel in the Active; as

Neuter.	Active.	Causal.
پلنا *palnā*, to be nourished.	پالنا *pālnā*, to nourish.	پلوانا *palvānā*, to cause to nourish.
کٹنا *kaṭnā*, to be cut.	کاٹنا *kāṭnā*, to cut.	کٹوانا *kaṭvānā*, to cause to cut.
کھُلنا *khulnā*, to open (*neut.*).	کھولنا *kholnā*, to open (*act.*).	کھُلوانا *khulvānā*, to cause to open.
نِکلنا *nikalnā*, to come out.	نِکالنا *nikālnā*, to take out.	نِکلوانا *nikalvānā*, to cause to take out.

116. Roots ending in vowels shorten the vowel and add to it the letter ل *l*. These are generally verbs of only two forms as explained in Rule 113. The Neuters make their Causals by adding ا *ā*; the Actives by both ا *ā* and وا *wā*.

Neuter.	Active.	Causal.
جِینا *jīnā*, to live.		جِلانا *jilānā*, to animate.
رونا *ronā*, to weep.		رُلوانا *rulvānā*, to cause to weep.
سونا *sonā*, to sleep.		سُلانا *sulānā*, also سُلوانا *sulvānā*, } to lull asleep.
نہانا *nahānā*, to bathe.	نہلانا *nahlānā*, to cause to bathe.	نہلوانا *nahalvānā*, to cause to be bathed.

Neuter.	Active.	Causal	
	دینا *denā*, to give.	دِلانا *dilānā*,	to cause
		دِلوانا *dilvānā*,	to give.
	پینا *pīnā*, to drink.	پِلانا *pilānā*,	to cause
		پِلوانا *pilvānā*,	to drink.
	کھانا *khānā*, to eat.	کھِلانا *khilānā*,	feed.
		کھِلوانا *khilvānā*,	
لینا *lenā*, to take.		لِوانا *livānā*, to cause to take.	

So also some ending in consonants ; as

بَیٹھنا *baiṭhnā*, to sit.	بِٹھانا *biṭhānā*,	to cause
	بِٹھلانا *biṭhlānā*,[1]	to sit.
دیکھنا *dekhnā*, to see.	دِکھانا *dikhānā*,	to show.
	دِکھلانا *dikhlānā*,	
سِیکھنا *sīkhnā*, to teach.	سِکھانا *sikhānā*,	to teach.
	سِکھلانا *sikhlānā*,	
کہنا *kahnā*, to say.	کہانا *kahānā*,	to cause to say or call[2]
	کہلانا *kahlānā*,	

[1] This is a multiform verb. It makes also بَیٹھانا *baiṭhānā*, بَیٹھلانا *baiṭhlānā*, بَیٹھالنا *baiṭhālnā*, and بَیٹھارنا *baiṭhārnā*.

[2] This is frequently read and translated as a passive ; thus وُہ کہلاتا ہی *wuh kahlātā hai*, 'he is called,' but the true literal meaning is 'he causes himself to be called,' or 'he gives himself the name.' So تب سخی کہلاو *tab sakhī kahlā'o*, 'then call yourself generous.' When a person causes another to be called, the form is کہوانا *kahwānā*, so اُنہیں نے مُجھے بھی پادشاہزادی کہوایا *unhīn ne mujhe bhī pādshāhzādī kahwāyā*, he (the king) caused me also to be called princess.—Bāgh-o Bahār, pp. 76, 92.

117. There are a few words which form their Actives and Causals quite irregularly.

Neuter.	Active.	Causal.
بِکنا *biknā*, to be sold.	بیچنا *bechnā*, to sell.	بکوانا *biknwānā*, to cause to be sold.
پھٹنا *phaṭnā*, to be torn.	پھاڑنا *phāṛnā*, پھڑانا *phaṛānā*,	to tear.
پھوٹنا *phūṭnā*, to be split.	پھوڑنا *phoṛna*, to split.	
ٹوٹنا *ṭūṭnā*, to be broken.	توڑنا *toṛnā*, to break.	تڑوانا *tuṛwānā*, to cause to break.
چھٹنا *chhuṭnā*, to go off.	چھوڑنا *chhoṛna*, to let go.	چھڑوانا *chhuṛwānā*, to cause to let go.
رہنا *rahnā*, to remain.	رکھنا *rakhnā*, to place.	رکھوانا *rakhwānā*, to cause to keep or place.
نِبڑنا *nibaṛnā*, نِبٹنا *nibaṭnā*, to end.	نِباڑنا *nibāṛnā*, نِبیڑنا *nibeṛnā*,	to make an end, finish (see Rule 115).

Compound Verbs.

118. There is a great variety of Compound Verbs in Hindūstānī, and although some of them which have been so classified are phrases rather than compounds, it will be convenient to give them all together.

I.—Nominals.

119. These are very common. They are formed by adding a verb to an uninflected noun or adjective. The

verb ہونا *honā* is used to make neuter verbs, and کرنا *karnā* to make actives, as جمع ہونا *jamā honā*, 'to meet together,' جمع کرنا *jamā karnā*, 'to bring together.' But although *honā* and *karnā* are the verbs most commonly used, other verbs are idiomatically employed; as *ānā*, *rahnā*, *denā*, *lagnā*, *lenā*, *mārnā*, *rakhnā*, etc.:

مول لینا *mol-lenā*, to purchase.

کام آنا *kām-ānā*, to be of use (also, to be used up, or, be killed).

گالي دینا *gālī-denā*, to abuse.

غوطه مارنا *ghoṭa-mārnā*, to dive.

یاد رکھنا *yād-rakhnā*, to remember.

پَیدا کرنا *paida-karnā*, to create, to produce.

II.—Compounds formed with the Root.

These are Intensives, Potentials, and Completives.

120. *Intensive.*—A root with some other verb idiomatically joined to it. The root expresses the idea, the second or servile verb generally merges its own meaning in that of the root, giving force and emphasis to it. The root never alters, but the servile verb is conjugated, and hence the compound follows the construction of the servile. If that is neuter the compound is neuter, if it is active the compound is active. There is no rule as to the proper servile verb to be used, idiom alone determines this. Some roots have two or three intensive forms.

بن آنا *ban-ānā*, to be effected, to succeed; from بنّا *bannā*, to be made, and آنا *ānā*, to come.

لے آنا *le-ānā* (by contraction لانا *lānā*), to bring, } from لینا *lenā*, to take.

لے جانا *le-jānā*, to take away, } from لینا *lenā*, to take.

کھا جانا *khā-jānā*, to eat up, from کھانا *khānā*, to eat.

سو جانا *so-jānā*, to go to sleep, from سونا *sonā*, to sleep.

The above are all neuter because آنا *ānā* and جانا *jānā* are neuter.

رکھ دینا *rakh-denā*, to put down, from رکھنا *rakhnā*, to place.

پی لینا *pī-lenā*, to drink off, from پینا *pīnā*, to drink.

مار ڈالنا *mār-ḍālnā*, to kill outright, from مارنا *mārnā*, to strike, kill.

These are all active.

Active roots may take neuter serviles and so become neuter; but neuter roots do not take active serviles, so they remain neuter.

Some verbs have two intensive forms, the distinctive meaning of which is not always nicely discriminated; thus ہو جانا *ho-jānā* and ہو رہنا *ho-rahnā*, are both explained as 'to be, to become,' but ہو جانا *ho-jānā* signifies 'to become,' and ہو رہنا *ho rahnā*, 'to be, to remain.' The first implies a change of state, the second a continuance of state. So also سو جانا *so-jānā* means 'to go to sleep,' سو رہنا *so-rahnā*, 'to continue asleep.'

There are a few Intensives formed with the Past Participle instead of the Root. See Rule 139.

121. *Potentials.*—These are formed by adding the neuter verb سکّنا *saknā*, 'to be able,' to the root.

کرسکّنا *kar-saknā*, to be able to do.

جا سکّنا *jā-saknā*, to be able to go.

In the Present and Past Tense the defective verb *can, could*, is the equivalent of سکّنا *saknā*; and the construction of this verb in English is identical with that of سکّنا *saknā*, in Hindūstānī.

میں دے سکتا ہُوں *maiṅ de saktā hūṅ*, I can give.

وُہ دیکھ سکا *wuh dekh sakā*, he could see.

122. *Completives.*—These are made by adding the neuter verb چُکّنا *chuknā*, 'to finish,' to the root of a verb.

لِکھ چُکّنا *likh-chuknā*, to finish writing.

کھا چُکّنا *khā-chuknā*, to have done eating.

وُہ رو چُکتا ہَي *wuh ro-chuktā hai*, he leaves off weeping.

وُہ گا چُکي *wuh gā-chukī*, she finished singing.

III.—From the Present Participle.

123. *Continuatives.*—Formed by placing a Present Participle before the verbs جانا *jānā* or رہّنا *rahnā*, to express a continuous action. The participle and the verb must both agree with the nominative.

وُہ بکّتا جاتا ہَي *wuh baktā jātā hai*, he keeps talking.

وُہ روتي رہتي ہَي *wuh rotī rahtī hai*, she goes on crying.

وُہ جاتا رہا *wuh jātā rahā*, he continued going, he went right away, departed, died.

124. *Statisticals.*—These are formed with the inflected present participle followed by a verb of motion.

وُہ گاتے آتي ہَي *wuh gāte ātī hai*, she comes singing.

مَیں روتے جاتا تھا *maiṅ rote jātā thā*, I was going along weeping.

125. Neither of these can be considered true compounds. In the first the particle is used as an adjective; in the second it is used adverbially, the particle having میں *meṅ* understood after it: 'She comes (in the state of) singing.'

IV.—From the Past Participle.

126. *Desideratives or Optatives.*—Formed by adding چاہْنا *chāhnā*, 'to wish,' to an uninflected past participle as آیا چاہْنا *āyā-chāhnā*, 'to wish to come.'

Chāhnā, like the equivalent verb in other languages, often implies the immediate intention of doing something, so that بولا چاہْنا *bolā chāhnā* may mean 'to wish to speak,' or 'to be about to speak.'

وُہ لِکھا چاہْتا ہَي *wuh likhā chāhtā hai*, 'he wishes to write,' or 'he is about to write.'

وُہ بولا چاہْتي ہَي *wuh bolā chāhtī hai*, 'she wishes to speak,' or 'she is about to speak.'

وے مرا چاہْتے تھے *we marā chāhte the*, 'they were about to die.'

چاہِیے *chāhiye*, the respectful imperative of *chāhnā* is also similarly used with the past participle; as

سِیکھا چاہِیے *sīkhā-chāhiye*, 'one ought to learn,' or literally 'one should wish to learn.' See Syntax.

Frequentatives.

127. These are formed in the same way by adding کرنا *karnā*, to an uninflected past participle; thus

وُہ جایا کرتا ہَے *wuhjāyā kartā hai*, he goes frequently.

وے پڑھا کرتے ہَیں *we paṛhā karte haiṅ*, they read constantly.

128. *Observe.*—1. In these two compounds the participle always remains in the masc. sing. although the nominative be feminine or plural. 2. چاہنا *chāhnā* and کرنا *karnā*, being active verbs, require the case of the agent when their past participles are used: the agreement of the verb then accords with the rule given in Rule 105.

129. جایا *jāyā* and مرا *marā*, the regular past participles of جانا *jānā* and مرنا *marnā*, are used in these compounds, not the irregular forms گیا *gayā* and مُوا *mū'ā*. مرنا *marnā*, however, can never be required as a Frequentative.

130. There are some Intensive verbs formed with the past participle instead of the root, as چلا جانا *chālā jānā*, 'to go along;' لگا رہنا *lagā rahnā*, 'to be engaged.'

The Participle generally agrees with the nominative in gender and number; as

وے چلے جاتے تھے *we chale jāte the*, they were going along.

لومڑي پڑي پِھرتي تھي *lomṛī paṛī-phirtī thī*, the fox was prowling about.

خِجالت سے موُا جاتا ہَي *khijālat se mū'ā-jātā hai*, he is dying with shame.

But sometimes the participle is used in the inflected form: as وُہ چلے چلتا ہَي *wuh chale-chaltā hai*, 'it is moving along.'

V.—From the Inflected Infinitive.

131. There are three common kinds of combinations with the Inflected Infinitive, but they are phrases rather than compounds, the infinitive being governed by the annexed verb.

132. *Inceptives.*—Formed with the Inflected Infinitive and the verb لگنا *lagnā*, when the verb *lagnā* signifies 'to begin,' a sense which it rarely or never bears when used alone.

وُہ بولنے لگا *wuh bolne lagā*, he began to speak.

وُہ دیکھنے لگي *wuh dekhne lagī*, she began to look.

133. *Permissives.*—The Inflected Infinitive with the verb دینا *denā*, 'to give,' as

اُس نے بولنے دِیا *us ne bolne diyā*, he allowed (him) to speak.

سکّنا *saknā* and چاہّنا *chāhnā* are found exceptionally combined with the Inflected Infinitive; as

جانے سکّنا *jāne saknā*, to be able to go.

دیکھنے چاہّنا *dekhne chāhnā*, to wish to see.

134. *Acquisitives.*—These are the opposites of the last; they are formed with the Inflected Infinitive and the verb پانا *pānā*, 'to get;' جانے پانا *jāne pānā*, 'to get (leave) to go.'

VI.—Reiteratives.

135. The Reiterative is a compound of two verbs of similar sense or sound, partly for emphasis of expression, partly for euphony or mere jingle. The parts of the verb so joined are the present and the conjunctive participles.

وے بولتے چلتے ہَیں *we bolte chalte haiṅ*, they are conversing.

وُہ اپنا حِساب دیکھتا پڑھتا ہَي *wuh apnā hisāb dekhtā paṛhtā hai*, he is examining his accounts.

جان بوُجھ کر *jān būjh kar*, having known, wilfully, maliciously.

In the above examples the second verb has a distinct meaning and its effect is apparent. But in phrases like the following the second verb has lost its separate meaning, if it ever had any.

دیکھتا بھالتا *dekhtā bhāltā*, looking at.

سي ساکر *sī-sā-kar*, having sewed up.

دھو دھاکر *dho-dhā kar*, having washed. دھانا *dhānā* has a meaning, but it is incongruous.

ADVERBS.

136. Adverbs and the remaining parts of speech fall under the classification of حرف *harf*, indeclinable words or particles. These words are most useful and play a very important part in the language.

137. Adjectives are frequently used as adverbs, but when so employed they are undeclined and remain in their primary form, *i.e.* the masculine singular.

وُہ بہُت اچّھا لِکھتا ہَے *wuh bahut achchhā likhtā hai*, he writes very well.

138. There is a quintuple series of adverbs and adjectives all formed upon the same principle from the Pronouns of the third person. These words are formed so similarly and harmoniously that the adjectives have been reserved to this place in order that the whole may be exhibited together in a tabular form. Dr. Gilchrist used to call this series, somewhat fancifully, the 'philological harp.' These words, which are six in number, have five different forms, viz., Demonstrative proximate, Demonstrative remote, Interrogative, Relative, and Correlative. The first four words in the following table are adverbs and are indeclinable, the last two are adjectives and are declinable like other adjectives in ا *ā*.

DEMONSTRATIVE PROXIMATE.	DEMONSTRATIVE REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
Pronoun یِہ *yih*, this.	وُہ *wuh*, that.	کَون *kaun*, who?	جِو *jo*, / جَون *jāun*, } who, which.	تَون *taun*, that same.
1. اب *ab*, now.	The place of this is supplied by the correlative تب *tab*.	کب *kab*, / کد *kad*, } when?	جب *jab*, / جد *jad*, } when.	تب *tab*, / تد *tad*, } then.
2. یہاں *yahāṅ*, here.	وہاں *wahāṅ*, there.	کہاں *kahāṅ*, where?	جہاں *jahāṅ*, where.	تہاں *tahāṅ*, there.
3. اِدّھر *idhar*, hither.	اُدّھر *udhar*, thither.	کِدّھر *kidhar*, whither?	جِدّھر *jidhar*, whither.	تِدّھر *tidhar*, thither.
4. یُوں *yūṅ*, thus, in this way.	وُوں *wūṅ*, thus, in that way.	کیُوں *kyūṅ*, how?	جیُوں *jyūṅ*, as.	تیُوں *tyūṅ*, so. [same, so.
5. اَیسا *aisā*, like this.	وَیسا *waisā*, like that.	گیسا *kaisā*, what like?	جَیسا *jaisā*, like as, as.	تَیسا *taisā*, like the
6. اِتّنا *itnā*,[1] / اِتّا *ittā*, } this much.	اُتّنا *utnā*, / اُوتا *ūta*, } that much.	کِتّنا *kitnā*, / کِتّا *kittā*, } how much?	جِتّنا *jitnā*, / جِتّا *jittā*, } as much.	تِتّنا *titnā*, / تیتا *tetā*, } so much.

[1] Another form of these words is made by writing *e* for *i*, thus *etna*, *etā*; *ketna*, *ketā*, etc. In the plural 'many' must be substituted for 'much:' *itne*, 'this many;' *kitne*, 'how many.' Forbes and others have made a distinction between *itna* and *ittā*, etc., making one to mean 'this much,' and the other 'this many,' etc., but it is difficult to understand how a singular can signify 'many:' the words are synonymous.

139. Some of the above are rendered more emphatic by the introduction of the particles *ī*, *hī*, *hīṅ*, meaning 'very,' 'indeed,' etc. By adding *hī* to the first class we get ابھي *abhī*, 'just now,' 'at this very time;' کبھي *kabhī* (or کبھُو *kabhū*), 'ever;' تبھي *tabhī*, 'at that very time.'

140. By changing the final ہاں *hāṅ* of the second class to ہِیں *hīṅ*, the following are formed.

یہِیں *yahīṅ*, just here, in this place, in this way.

وُہِیں *wuhīṅ*, just there, in that place, in that way.

کہِیں *kahīṅ*, anywhere, somewhere (with a negative 'nowhere.')

141. From the fourth the following are formed by adding ہِیں *hīṅ*.

یونّہِیں *yūnhīṅ*, in this very way, time or place.

وُونّہِیں *wūnhīṅ* (or *wonhīṅ*), in that very way, time or place, thereupon.

جونّہِیں *jonhīṅ*, as soon as.

142. The fifth add the particle ہي *hī*, separately.

اَیسا ہي *aisā hī*, just like this.

جَیسا ہي *jaisā hī*, just such as.

کَیسا ہي *kaisā hī*, how very (large, small, etc.), ever so.

143. Some of the sixth may add the particle میں *meṅ*, 'in.'

اِتّنے میں *itne meṅ*, in this much, meanwhile.
جِتّنے میں *jitne meṅ*, in as much.

144. The addition of the word تک *tak* or تلک *talak*, 'to,' 'till,' makes another series.

اب تک *ab tak*, till now.
کب تک *kab tak*, till when? how long?
جب تک *jab tak*, as long as, whilst.
تب تک *tab tak*, till then.
یہاں تک *yahāṅ tak*, to this degree, to such an extent.

145. Repetition of the adverbs or the coupling of them forms some more useful expressions:

کبھي کبھي *kabhī kabhī*, sometimes.
کبھي نہ کبھي *kabhī na kabhī*, some time or other.
جب کبھي *jab kabhī*, whenever.
کبھي نہیں *kabhī nahīṅ*, never.
کہیں نہ کہیں *kahīṅ na kahīṅ*, somewhere or other.
جہاں کہاں *jahāṅ kahāṅ*, here and there.
جِہاں کہیں *jahāṅ kahīṅ*, wherever.
اَور کہیں *aur kahīṅ*, somewhere else, anywhere else.
جیَسے کا تیَسا *jaise kā taisā*, such as before, self same.
جیَسا تیَسا *jaisā taisā*, so so, as well as.
جیَسا کہ *jaisā ki*, as though, just as if.

146. There are three negative particles or adverbs نہ *na*, نہیں *nahīṅ*, and مت *mat*. The first is the

simple negative 'not,' used with any of the tenses. نہیں *nahīṅ* is more emphatic, and may be used with any part of the verb with the exception of the Imperative. It is often used as if it included in itself the substantive verb کُچھ خبّر نہیں *kuchh khabar nahīṅ*, 'there is no news.' مت *mat* is the prohibitive particle 'don't,' and is used with the second person of the Imperative and with the Respectful. مت جا *mat jā*, 'don't go;' بھولیو مت *bhūliyo mat*, 'don't forget;' سونے کے وقّت مُجھے مت جگایئو *sone ke waḳt mujhe mat jagā'īo*, 'at the time of (my) sleeping do not wake me.'

147. The following adverbs of time are peculiar: آج *āj*, 'to-day;' کل *kal*, 'to-morrow or yesterday;' پرّسوں *parsoṅ*, 'the day after to-morrow, or the day before yesterday;' ترّسوں *tarsoṅ*, 'three days,' and نرّسوں *narsoṅ*, 'four days ago or hence.' The use of the past or future tense of the verb determines their by-gone or future signification.

148. There are many other adverbs, of which the following are some of the most useful:

جو *jo*, if, when, and its correlative تو *to* or تَو *tau*, then.

آس پاس *ās pās*, around, on all sides.

اَور بھي *aur bhī*, still more.

بھي *bhī*, also, even.

اِس میں *is meṅ*, hereupon.

اِس لِیے *is liye*,
اِس واسطے *is wāsṭe*, } on this account, therefore.
کِس واسطے *kis wāsṭe*, on what account, wherefore, why?
نہیں تو *nahīṅ to*, otherwise.
پھِر *phir*, again.
پرے *pare*, over, beyond, on that side.
ورے *ware*, on this side.
نِت *nit*, always.

149. The Conjunctive Participle is also used adverbially.

چُپکے *chup-ke*, silently.
سوچکر *soch-kar*, deliberately.
ہنسکر *hans-kar*, laughingly.

150. Many are borrowed from Persian and Arabic.

البتّہ *albatta*, certainly.
غرض *gharaz*, الغرض *al-gharaz*, in short.
فقط *faḳaṭ*, only merely, finis.
القِصّہ *al-ḳiṣṣa*, in short.
قضارا *ḳazārā*, قضاکار *ḳazākār*, } by chance.
یعني *yānī*, that is to say, viz.

بارے *bāre*, at last.
بارہا *bārhā*, (times) often.
پس *pas*, therefore.
چُنانچِہ *chunānchi*, so, thus, accordingly.
ہمیشہ *hamesha*, always.
شایَد *shāyad*, perhaps.
آخِر *ākhir*, آخِرش *ākhir-ash*, at last.

Also some Arabic phrases, as

فی الحال *fī-l ḥāl*, at present.
فی الفَور *fī-l faur*, immediately.

فِي ٱلحقِيقت *fī-l ḥaḳīḳat*, in truth.

بِٱلكُلّ *bi-l kull*, entirely.

بِٱلفِعل *bi-l fʿil*, in fact.

151. The Arabic accusative case, marked by the *tanwīn* of *fathā* ـً (*aṉ*), is used adverbially.

اِتّفاقاً *ittifāḳaṉ*, by chance, it happened.

خُصُوصاً *khuṣūṣaṉ*, especially.

اَحْيَاناً *aḥyānaṉ*, sometimes, from time to time.

جَبْراً *jabraṉ*, perforce.

مِثْلاً *miṯlaṉ*, for example.

Many other adverbs might be added, but their place is the Dictionary rather than the Grammar.

PREPOSITIONS.

152. In Hindūstānī there are no Prepositions properly so called, the only words approaching them are the Post-positions used in the declension of the noun. The want of such words has been supplied by a number of nouns used elliptically with the genitive case. The nouns so employed are all in an oblique case, the particles میں *meṅ*, سے *se*, etc., being understood; so, such as them as are of the masculine gender require the genitive in کے *ke*, and such as are feminine take کی *kī*.

153. Thus the word سبب *sabab* is a noun meaning 'cause,' 'reason,' and the phrase اِس کا سبب *is kā*

sabab, means 'the cause of this;' but the words اِس کے سبب *is ke sabab*, have the particle سے *se* (from) implied, and so they signify 'because of this.' So also پِیچھا *pīchhā*, means 'the rear,' but پِیچھے *pīchhe* is equivalent to پِیچھے میں *pīchhe meṅ*, and means 'in the rear.'

154. The following are masculine and take کے *ke*, but some of the more common occasionally reject the کے *ke*, as اِس پاس *is pās*, 'near this;' کس واسطے *kis wāsṭe*, 'on what account;' اِس لِیے *is liye*, 'on this account,' 'therefore.'

155. Masculine words requiring the genitive in کے *ke*.

اِرادے *irāde*, with the design.
از رُوے *az-rū'e*, with the look, in the way.
آس پاس *ās pās*, around.
آگے *āge*,[1] before, in front.
اَندر *andar*, within.
اُوپر *ūpar*, above, on the top.
باعِث *bā'iṣ*, by reason.
باوُجُود *bā-wujūd*, notwithstanding.
باوَصّف *bā-waṣf*, notwithstanding.
باہِر *bāhir*, outside.
بجائے *ba-jā'e*, instead, in place.
بجز *ba-juz*, except.
بدل *badal*, } instead, in exchange.
بدّلے *bādle*, }

[1] *Āge* sometimes takes the ablative, thus, *is se āge*, previous to this.

بِدوُن *bidūn*, without.

برابر *barābar*, equal to.

برائے *barā'e*, for the sake, for.

برخِلاف *bar-khilāf*, in opposition, contrary.

بطَور *ba-ṭaur*, in the way, like.

بعد *bād*, after (as to time).

بغیَر *baghair*, without, except.

بمجُرّد *ba-mujarrad*, at the instant.

بمنزِله *ba-manzila*, in the position.

بِن *bin*, } without.
بِنا *binā*, }

بِنابر *binābar*, on account of, because.

بھروسے *bharose*, in reliance.

بِیچ *bīch*, in, among.

بے حکُم *be ḥukm*, without orders.

پار *pār*, over, on the other side.

پاس *pās*, near.

پیچھے *pīchhe*, behind.

تابِع *tābi*, obedient, submissive.

تلے *tale*, under.

جُز *juz*, except.

حسبُ الحکُم *ḥasbu-l ḥukm*, according to the order.

حُضوُر *ḥuzūr*, in the presence.

حوالے *ḥavāle*, in charge.

خارج *khārij*, without, excluded.

خِلاف *khilāf*, contrary, opposed.

درپَي *dar-pai*, in pursuit.
درمِيان *dar miyān*, between, among.
ذرِيعے *ẕarī'e*, by means, through.
ذِمّے *ẕimme*, in trust.
رُوبرُو *rū-ba-rū*, in presence.
ساتھ *sāth*, with, along with.
سامھنّے *sāmhne*, before, in front.
سبب *sabab*, because.
سُپُرد *supurd*, in charge.
سِوا *sivā*, } except, besides, instead.
سِوائے *sivā'e*, }
شامِل *shāmil*, along with, inclusive.
طوَر *ṭaur*, in the way, like.
عرصے *ārṣe*, for the period.
علاوہ *ālāva*, moreover, besides.
عِوض *ivaẓ*, instead.
قبّل *ḳabl*, before.
قرِيب *ḳarīb*, near.
قابِل *ḳābil*, capable.
کنارے *kanāre*, on the bank or margin.
کنے *kane*, near.
گِرد *gird*, around.
لِيے *liye*, for, on account.
لائق *lā'iḳ*,[1] worthy.

[1] *Lā'iḳ* sometimes takes the Dative *ko*, thus اُس کو لائق ہَي *us ko lā'iḳ hai*, is worthy of him.—Khirad Afroz, p. 54.

مارے *māre*, by reason of, through.
مُتّصِل *muttaṣil*, near.
مُتعلِّق *muta'allik̤*, dependent, connected.
مُطابِق *muṭābik̤*, conformable, corresponding.
مُقابِل *muk̤ābil*, facing, encountering.
مُوافِق *muvāfik̤*, fit, suitable, according.
مُوجِب *mūjib*, } by means.
بمُوجِب *ba mūjib*, }
نزدِیک *nazdīk*, near.
نِیچے *nīche*, beneath.
واسطے *vāsṭe*, for, on account.
وار پار *vār-pār*, right through on both sides.
وسِیلے *vasīle*, by means.
وقت *vak̤t*, at the time.
هاتھ *hāth*, by the hand, by means.
همراہ *ham-rāh*, along with.
یہاں *yahāṅ*, at the abode.

156 The following are feminine and take کي *kī*:

بابت *bābat*, concerning.
بدَولت *ba-daulat*, by means.
جانِب *jānib*, on the side, towards.
جگہہ *jagah*, in the place.
جِہت *jihat*, on account.
خاطِر *k̲hāṭir*, for the sake.

زباني *zabānī*, from the report.
سِمت *simt*, towards.
طرح *ṭarah*, like, after the manner.
معرفت *mārifat*, through.
نِسبت *nisbat*, } relative,
بنِسبت *ba-nisbat*, } in reference

157. There are a few words which take their proper genitive form in کي *kī*, when they follow the noun, but take کے *ke* when they precede it; thus طرف *ṭaraf*, 'towards,' is feminine, and the phrase runs شہر کي طرف *shahr kī ṭaraf*, but طرف شہر کے *ṭaraf shahr ke*, 'towards the city.' See Syntax.

بمدد *ba-madad*, with the aid.
بنسبت *ba-nisbat*, with respect to.
بیمرضي *be-marẓī*, without the consent.
طرف *ṭaraf*, towards.
مانند *mānind*, like.
مثل *miṣl*, like, such as.

158. Persian and Arabic Prepositions are occasionally used. These do not require the genitive

Persian.		Arabic.
از *az*, from, by.		إلّا *illā*, except, besides.
با *bā*, with, possessed of.		بلا *bilā*, without.
به *bah*,	by,	علي *ʿalā*, upon.
or when connected,	with,	عن *ʿan*, from.
ب *ba-*, *bi-*,	in.	عند *ʿind*, near, with.
بر *bar*, on, at.		في *fī*, in, *per*.
پیش *pesh*,	before.	ل *la*, *li*, for.
پیش از *pesh az*,		مع *mā*, with, along with.
در *dar*, in.		معه *māh*,
زیر *zer*, under.		بمعه *ba-māh*.
		من *min*, from.

159. The words in paras. 155 and 156 are chiefly of Arabic and Persian extraction, but some of them, as اگي *āge*, پاس *pās*, پِيچھے *pīchhe*, ساتھ *sāth*, etc., are of Indian origin. As the language departs from the Musulmān standard and assumes a Hindī character, Hindī terms take the place of these foreign words. One very common word سميت *samet*, 'along with,' is used with the oblique form without کے *ke*, هاتھِيوں سميت *hathiyoṅ samet*, 'along with the elephants;' اُس سميت *us samet*, 'along with him.' There are many similar words which must be sought for in Hindī grammars and dictionaries, but the following are some of the most common, used in such books as the *Baitāl Pachīsī* and *Sinhāsan Battīsī*.

Masculine.

arth, for the sake.
bhītar, within.
jog, fit.
kāran, because.
nikaṭ, near.
nimitt, because.
samān, like, equal to.
samai, *samaiṅ*, at the time.
samīp, near.
sammukh, *soṅhīṅ*, in presence, before.

Feminine.

bhānti, in the manner.
biriyāṅ, at the time.
or, towards.

160. CONJUNCTIONS.

اگر *agar*, گر *gar*, if.

اگرچہ *agarchī*, although.

از بس کِہ *az bas ki*, since, inasmuch as.

امّا *ammā*, but, moreover, nevertheless.

اَور *aur*, and, also, other.

بلکِہ *balki*, but, rather.

بھی *bhī*, also, indeed.

پر *par*, but, still.

پس *pas*, therefore, thence.

تاکِہ *tā-ki*, in order that.

تو *to*, then.

جو *jo*, if, when.

حال آنکِہ *ḥal-ān ki*, whereas, notwithstanding.

خواہ *khwāh*, either, whether.

کہ *ki*, that, because, saying.

کیا—کیا *kyā—kyā*, whether—or.

کیونکِہ *kyūnki*, because.

گویا *goyā*, as if.

گوکِہ *go-ki*, although.

لیکِن *lekin*, but, yet.

مگر *magar*, except, unless.

نہیں تو *nahīṅ to*, otherwise, if not.

نِیز *nīz*, also.

و *o* or *wa*, and.

ور *war* and وگر *wa-gar* (for *wa-agar*), and if.

ورنہ *war-na* (for *wa agar na*), and if not.

هم *ham*, also, likewise, *con*.

هرچنّد *har-chand*, although.

هنوز *hanoz*, yet.

یا *yā*, or, either.

161. *Interjections.*

افّسوس *afsos*, } alas!
حَیف *haif*, }

آفّرِین *āfrīn*, bravo!

اَي *ai*, Oh!

ایا *ayā*, how? what?

ارے *are*, ho! holla!

باپ رے *bāp-re* (father) my goodness!

خبردار *khabar-dār*, beware, take care.

شاباش *shābāsh*, capital!

کیا خوُب *kyā khub*, how good, excellent!

لو *lo*, see! lo!

واۓ واۓ *wā'e wā'e*, } alas, alas!
واۓ ویَلا *wā'e wailā*, } oh
هاۓ هاۓ *hāe hāe*, } dear!

واہ واہ *wāh wāh*, good! bravo!

زِنّہار *zinhār*, } beware!
زِینّہار *zīnhār*, }

رے ري *re*, *rī*, oh! agrees in gender, as لڑکے رے *laṛke re*, you boy! لڑکي ري *laṛkī rī*, you girl.

NUMERALS.—آنک *ānk*.

162. The Numerals are properly adjectives, but the Hindūstānī numerals present such peculiarities and require so much explanation, that the usual practice of dealing with them separately has been followed. The numerals up to one hundred are seemingly irregular, the

tens and units being apparently joined upon no certain principle. The explanation of this is easy. Most nations having settled a series of units and tens connect them according to the principles of their own language; but the speakers of Hindūstānī borrowed the whole hundred ready formed from the Sanskrit, shortening and corrupting each word to suit their vernacular pronunciation. So that although each compound is plainly traceable to its appropriate ten and unit, the actual forms of the words vary considerably. This fact presents a curious philological problem: Were the original speakers of Hindūstānī ignorant of numbers, or did they discard a defective arrangement for the more scientific system of the Sanskrit?

1	ایک *ek.*	12	بارہ *bārah.*
2	دو *do.*	13	تیرہ *terah.*
3	تِین *tīn.*	14	چَودہ *chaudah.*
4	چار *chār.*	15	پنْدْرہ *pandrah.*
5	پانچ *pānch.*	16	سولہ *solah.*
6	چھہ *chha.*	17	سترْہ *satrah.*
7	سات *sāt.*	18	اٹھارہ *aṭhārah.* / اٹھارا *aṭhārā.*
8	آٹھ *āṭh.*		
9	نَو *nau.*	19	اُنِیس *unīs.* / اُنّیس *unnīs.*
10	دس *das.*		
11	اِگارہ *igārah.* / گیارہ *gyārah.*	20	بِیس *bīs.*
		21	اِکِیس *ikīs.*

22 بائیس *bā'īs.*
23 تیئیس *te'īs.*
24 چوبیس *chaubīs.*
25 پچیس *pachīs.*
26 چھبّیس *chhabbīs.*
27 ستائیس *satā'īs.*
28 اٹھائیس *aṭhā'īs.*
29 اُنتیس *untīs.*
30 تیس *tīs.*
31 اِکتیس *iktīs.*
32 بتیس *batīs.*
33 تیتیس *tetīs.* / تینتیس *taintīs.*
34 چوتیس *chautīs.* / چونتیس *chauntīs.*
35 پینتیس *paintīs.*
36 چھتّیس *chhattīs.*
37 سینتیس *saintīs.*
38 اٹھتیس *āṭhtīs.* / ارتیس *artīs.*
39 اُنتالیس *untālīs.* / اُنچالیس *unchālīs.*
40 چالیس *chālīs.*
41 اِکتّالیس *iktālīs.*
42 بیالیس *be'ālīs.*
43 تیتالیس *tetālīs.* / تینتالیس *taintālīs.*
44 چوالیس *chau'ālīs.*
45 پینتالیس *paintālīs.*
46 چھیالیس *chhiyālīs.* / چھتالیس *chhatālīs.*
47 سینتالیس *saintālīs.*
48 اٹھتالیس *aṭhtālīs.* / ارتالیس *artālīs.*
49 اُنچاس *unchās.*
50 پچاس *pachās.*
51 اِکاون *ikāvan.*
52 باون *bāvan.*
53 ترپن *tirpan.*
54 چوّن *chavvan.* / چوپن *chaupan.*
55 پچپن *pachpan.* / پچاون *pachāvan.*
56 چھپّن *chhappan.*
57 ستاون *satāvan.*
58 اٹھاون *aṭhāvan.*
59 اُنسٹھ *unsaṭh.*
60 ساٹھ *sāṭh.*
61 اِکسٹھ *iksaṭh.*
62 باسٹھ *bāsaṭh.*
63 ترسٹھ *tirsaṭh.*

64	چَوسٹھ *chausaṭh.*	85	پچاسي *pachāsī.*
65	پَینْسٹھ *painsaṭh.*		پنچاسي *panchāsī.*
66	چھیاسٹھ *chhiyāsaṭh.*	86	چھِیاسي *chhiyāsī.*
67	سَتْسَٹھ *satsaṭh.*		چھاسي *chhāsī.*
68	اٹّھسٹھ *aṭhsaṭh.*	87	ستاسي *satāsī.*
	اَرْسٹھ *arsaṭh.*	88	اٹھاسي *aṭhāsī.*
69	اُنہَتّر *unhattar.*	89	نَواسي *nau'āsī.*
70	ستّر *sattar.*	90	نَوّے *nauve.*
71	اِکھتّر *ikhattar.*	91	اِکانوے *ikānave.*
72	بہتّر *bahattar.*	92	بانوے *bānave.*
73	تِہتّر *tihattar.*		بانَوّے *bānauve.*
	تِرھتّر *tirhattar.*		بِرانَوے *birānauve.*
74	چَوھتّر *chauhattar.*	93	تِرانوے *tirānave.*
75	پچھتّر *pachhattar.*		تِرانَوّے *tirānauve.*
76	چھِہتّر *chhihattar.*	94	چَورانوے *chaurānave.*
	چھہتّر *chhahattar.*	95	پچانوے *pachānave.*
77	سَتہتّر *sathattar.*		پنچانوے *panchānave.*
78	اٹّھہتر *aṭhattar.*	96	چھِیانوے *chhiyānave.*
79	اُناسي *unāsī.*		چھانوے *chhānave.*
80	اسّي *assī.*	97	ستانوے *satānave.*
81	اِکاسي *ikāsī.*	98	اٹھانوے *aṭhānave.*
82	بیاسي *be'āsī.*	99	نِناوے *ninānave.*
83	تِراسي *tirāsī.*		نَوانَوے *nauānave.*
84	چَوراسي *chaurāsī.*	100	سو *sau.*

All the *ones* may be optionally written ایک *ek* instead of اِک *ik* as ایکیس *ekīs*, 21; ایکاسي *ekāsī*, 81.

163. After 100 the series is carried on in the same way as in English, but without any conjunction, as ایک سَو ایک *ek sau ek*, 101; پانچ سَو تِراسي *pānch sau tirāsī*, 583; ایک هزار آٹھ سَو باهتّر *ek hazār āṭh sau bāhattar*, 1872; or اٹھارہ سَو باهتّر *aṭhārah sau bāhattar*, eighteen hundred and seventy-two.

164. Expedients are resorted to in the South and by the illiterate in other parts to obviate the use of this somewhat complex series. After twenty, پر *par* is placed after the decimal and the unit is added; thus

بِیس پر پانچ *bīs par pānch*, 25, or 'five over twenty.'
چالِیس پر سات *chālīs par sāt*, 47, or 'seven over forty.'

The score کوڑي *koṛī*, is also used as with us; so

دو کوڑي پانچ *do koṛī pānch*, 'two score and five.'
تِین کوڑي دس *tīn koṛī das*, 'three score and ten.'

These modes of counting should be known, but they do not obviate the necessity of learning the century of numbers.

165. The numerical figures are the Arabic, from which our own are derived, and they are combined in the same way.

١	٢	٣	٤	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0
	٢١		٣٧	٥٠		١٠١	١٨٧٢		
	21		37	50		101	1872		

166. The word ایک *ek* added to any aggregate number has the sense of *about*, as پچاس ایک *pachās ek*, 'about fifty;' دس ایک *das ek*, 'about ten.' The words گُنا *gunā* and چنْد *chand*, have the sense of *fold*; as دو گُنا *do gunā*, دو چنْد *do chand*, 'two-fold;' چَو گُنا *chau gunā*, چار چنْد *chār chand*, 'four-fold, quadruple:' چنْد *chand* is more commonly joined to the Persian forms of the numerals as هفْت چنْد *haft chand*, 'sevenfold.' بار *bār* means 'times,' as تِین بار *tīn bār*, 'three times;' the word دفعہ *dafʿā* is also used in the same way. Numerals are coupled together without any conjunction, as پانْچ سات *pānch sāt*, دس پانْچ *das pānch*, meaning indefinitely 'five or seven,' 'from five to ten.' پچاس ساتھ *pachās sāth*, 'fifty or sixty.' Distributives are formed by doubling the numbers, as دو دو *do do*, 'two apiece;' پانْچ پانْچ *pānch pānch*, 'five apiece,' 'by fives.'

167. Ordinals are formed from the cardinals by the addition of واں *wāṅ*. But a few of the earlier numbers are formed like ordinary adjectives.

پہلا *pahlā* or *pahilā*, first.
دُوسْرا *dusrā*, second.
تِیسْرا *tīsrā*, third.
چَوتھا *chauthā*, fourth.
پانْچْواں *pānchwāṅ*, fifth.
چھٹْواں *chhaṭwāṅ*, } sixth.
چھٹھا *chhaṭhā*, }
ساتْواں *sātwāṅ*, seventh.
آٹھْواں *āṭhwāṅ*, eighth.
نَواں *navāṅ*, *nauvāṅ*, ninth.
دسْواں *dāsnvān*, tenth.

And so on regularly. اِکِیسْواں *ikīsnvāṅ*, twenty-first; بتّیسْواں *battīsnvāṅ*, thirty-second.

The terminations ا *ā* and واں *wāṅ* are changeable to ے *e* and ویں *weṅ* for the inflection masculine, and to ي *ī* and وِیں *wīṅ* for the feminine gender.

168. *Aggregate Numbers.*

گنڈا *gaṇḍā*, a quaternion, a four.

گاهي *gāhī*, a five,

کوڑي *koṛī*, a score.

چالِیسه *chālīsa*, a forty.

سَیکڑا *saikṛā*, a hundred.

هزار *hazār*, a thousand.

لاکھ *lākh*, a hundred thousand

کڑوڑ *kaṛoṛ*, one hundred *lākhs*, or ten millions.

These aggregate terms take the termination *oṅ* for the plural when they are used indefinitely as لاکھوں رُپَے *lākhoṅ rupae*, 'lacs of rupees;' سَیکڑوں شهْر *saikṛoṅ shahr*, 'hundreds of cities:' the full construction seems to be 'rupees by lacs,' 'cities by hundreds.' This same termination وں *oṅ*, added to ordinary numerals, makes them specific, as دونوں *donoṅ*, 'the two, both;' بارهوں *bārahoṅ*, 'the twelve.' The use of this termination *oṅ* in connexion with numerals is explained more fully in the Syntax.

169. *Fractional Numbers.*

پاؤ *pā'o*, } ¼.
چَوتهائي *chauthā'ī*, }

تِہائي *tihā'ī*, ⅓.

آدّها *ādhā*, ½.

پَون *paun*, } ¾.
پَونا *paunā*, }

سَوا *savā*, 1¼ (with a quarter).

ڈیڑھ *ḍeṛh*, 1½.

اڑھائي *aṛhā'ī*, 2½.

The word پَونے *paune* added to a number signifies $\frac{1}{4}$ minus, سَوا *savā*, $\frac{1}{4}$ plus, and ساڑھے *sāṛhe*, $\frac{1}{2}$ plus; thus پَونے دو *paune do*, $(2 - \frac{1}{4})\ 1\frac{3}{4}$; سَوا دو *savā do*, $(2 + \frac{1}{4})\ 2\frac{1}{4}$. 3 is the first numeral to which ساڑھے *sāṛhe* can be added, so we have ساڑھے تِین *sāṛhe tiṉ*, $(3 + \frac{1}{2})\ 3\frac{1}{2}$; ساڑھے پانچ *sāṛhe pānch*, $(5 + \frac{1}{2})\ 5\frac{1}{2}$. Some of these are used to reduce fractions still lower, as ڈیڑھ پاؤ *ḍeṛh pā'o*, ($1\frac{1}{2}$ of $\frac{1}{4}$ =) $\frac{3}{8}$; اڑھاي پاؤ *aṛhā'ī pā'o*, ($2\frac{1}{2}$ of $\frac{1}{4}$ =) $\frac{5}{8}$. These fractions are also employed with aggregate numbers; as

پَونے سَو *paune sau*, (100 — $\frac{1}{4}$ of 100) 75.

سَوا سَو *savā sau*, (100 + $\frac{1}{4}$ of 100) 125.

ڈیڑھ سَو *ḍeṛh sau*, ($1\frac{1}{2}$ of 100) 150.

پَونے دو سَو *paune do sau*, (200 — $\frac{1}{4}$ of 100) 175.

سَوا دو سَو *savā do sau*, (200 + $\frac{1}{4}$ of 100) 225.

اڑھاي سَو *aṛhā'ī sau*, ($2\frac{1}{2}$ of 100) 250.

سَوا هزار *savā hazār*, (1000 + $\frac{1}{4}$ of 1000) 1250.

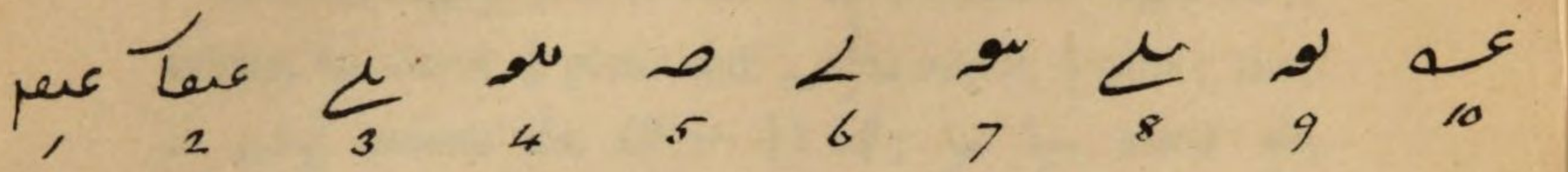
ڈیڑھ هزار *ḍeṛh hazār*, ($1\frac{1}{2}$ of 1000) 1500.

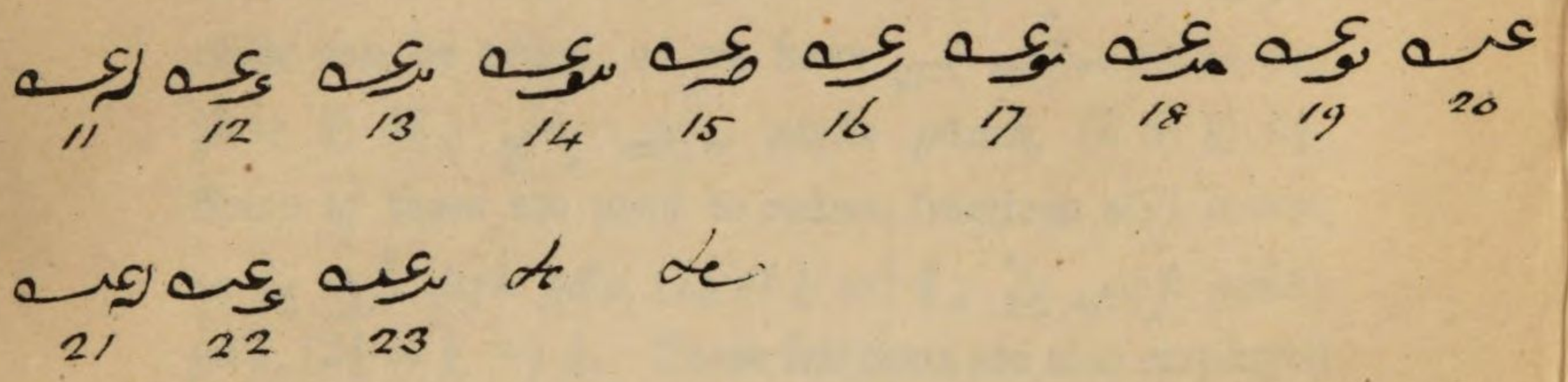
پَونے دو هزار *paune do hazār*, (2000 — $\frac{1}{4}$ of 1000) 1750.

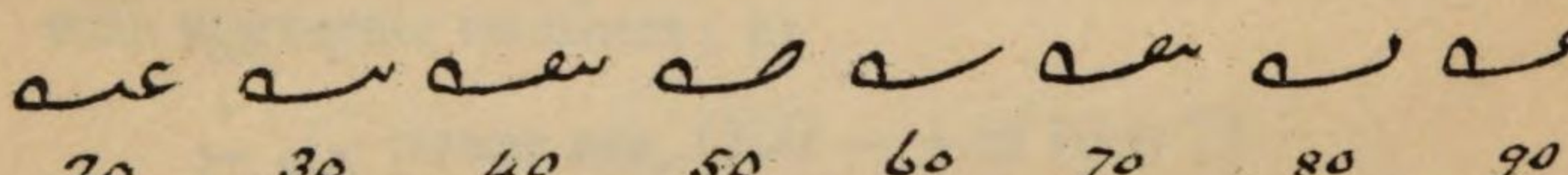
سَوا دو هزار *savā do hazār*, (2000 + $\frac{1}{4}$ of 1000) 2250.

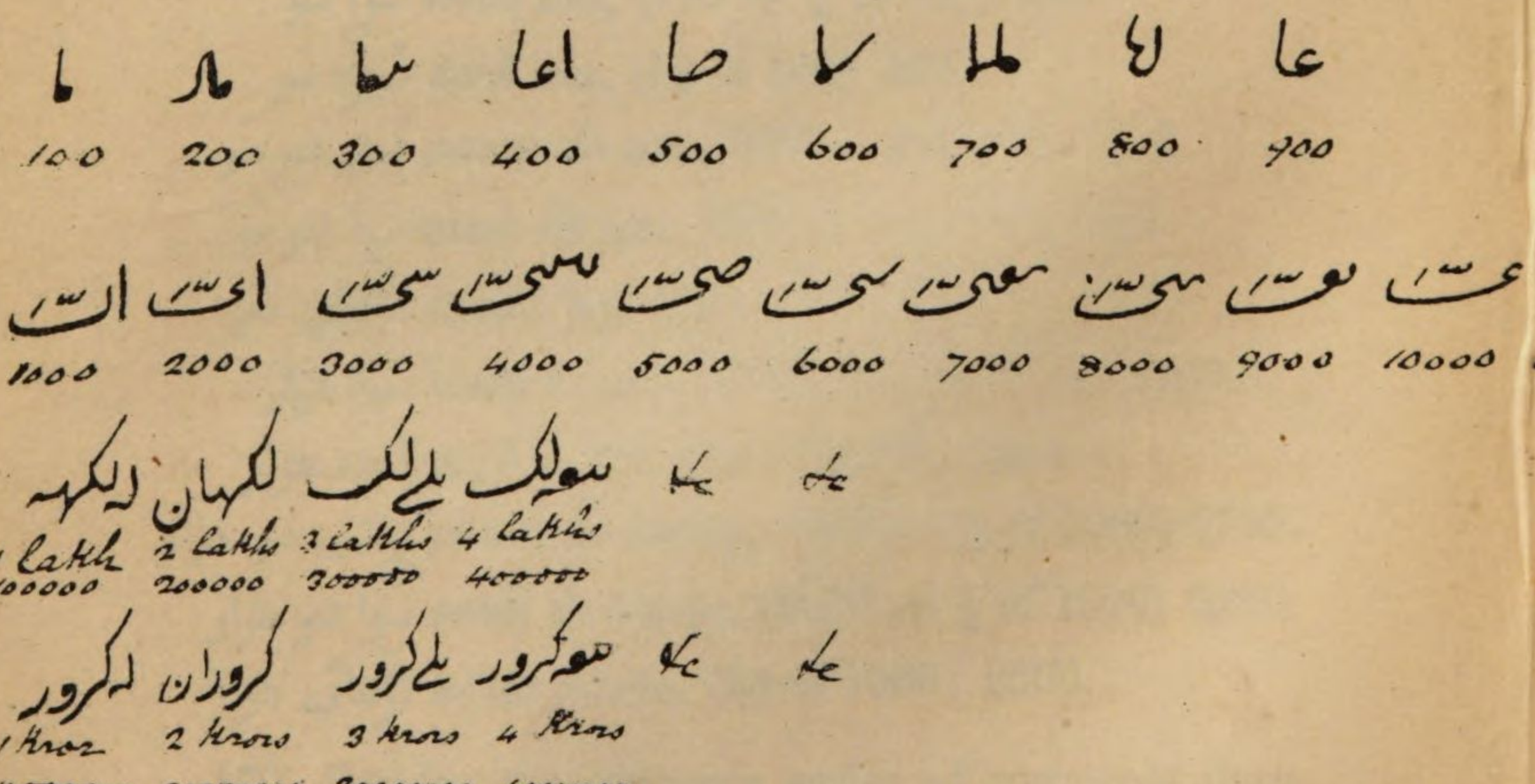
اڑھائي هزار *aṛhāī hazār*, ($2\frac{1}{2}$ of 1000) 2500.

170. Besides the ordinary series of numerals there is another called رقم *Raḳam*, used in commercial and monetary transactions (see Plate 1). The figure used for 1 is an abridgment of the word عدد *ădad*, 'a unit;' that









Varieties of the ordinary Numerals ৫ ৫৫৫ ৬ ৭
4 5 6 7

for 2 is an abridgment of عددان *ăḍadān*, 'two units;' the other figures are initials or abbreviations of the Arabic numerals, but some of them have been so altered as to retain but little resemblance to their prototypes. The Arabic numerals are very little used in Hindūstānī, but they are employed in numbering the years of the Shuhūr-san era in Western India. They are as follows:

1	أَحَدٌ *aḥaduṉ.*	6	سِتّةٌ *sittatuṉ.*
2	اِثْنانِ *iṣnāni.*	7	سبعةٌ *sabăatuṉ.*
3	ثَلاثةٌ *ṣalāṣatuṉ.*	8	ثَمانِيةٌ *ṣamāniyatuṉ.*
4	اربعةٌ *arbă'atuṉ.*	9	تِسعةٌ *tisătuṉ.*
5	خمسةٌ *khamsatuṉ.*	10	عشرةٌ *ăsharatuṉ.*

From 10 to 19 they are formed by adding the unit to 10 as أَحَدعَشَرَ *aḥad ăshara*, 11, etc. The word for 20 is عِشْرُونَ *ishrūna*. From thirty to ninety the tens are made by adding the plural termination *ūna* to the unit as ثَلاثُونَ *ṣalāṣūna* 30, أَرْبَعُونَ *arbă'una* 40, etc. One hundred is مِأَةٌ *mi'atuṉ* (100); 200 مِأَيتانِ *mī'atāni*; 300 ثَلاثُ مِأَةٍ *ṣalāṣu mi'atiṉ*; 500 خَمْسُ مِأَةٍ *khamsu mi'atiṉ*, etc. One thousand is الف *alfuṉ*, two thousand اَلْفانِ *alfāni*. The others up to ten thousand are formed by placing the numeral before the word آلافٍ *ālāfiṉ*, 'thousands,' as ثَلاثةُ آلافٍ *ṣalāṣatu ālāfiṉ*: after 10,000 the word used is اَلْفًا *alfaṉ*. One hundred thousand is مِأَةُ اَلْفٍ *mi'atu alfiṉ*; one million اَلْفُ اَلْفٍ *alfu alfiṉ*.

In compound numbers the smaller numbers are generally placed first, and so on in regular succession to the highest, as اِثْنانِ و سَبْعُوْنَ و ثَمَانِي مِائَةٍ و اَلْفٌ 1872; but the order is sometimes reversed.

171. The Persian numerals are not much used in Hindūstānī, but they are occasionally found in various phrases and expressions. They are very simple, so they are subjoined:

1	يَکْ *yak.*	17	هَفْدَه *hafdah.*
2	دُو *dū.*	18	هَشْدَه *hashdah.* / هَژْدَه *hazhdah.*
3	سِه *sih.*		
4	چَهار *chahār.*	19	نُوْزْدَه *nūzdah.*
5	پَنْج *panj.*	20	بِيسْت *bīst.*
6	شَش *shash.*	21	بِيسْت ويک *bīst o yak*, etc.
7	هَفْت *haft.*	30	سي *sī.*
8	هَشْت *hasht.*	40	چِهل *chihal.*
9	نُه *nuh.*	50	پَنْجاه *panjāh.*
10	دَه *dah.*	60	شَصْت *shaṣt.*
11	يازْدَه *yāzdah.*	70	هَفْتاد *haftād.*
12	دْوازْدَه *dwāzdah.*	80	هَشْتاد *hashtād.*
13	سِيزْدَه *sīzdah.*	90	نُوَد *nuvad.*
14	چَهارْدَه *chahārdah.*	100	صَد *ṣad.*
15	پانْزْدَه *pānzdah.*	200	دُو صَد *dū ṣad.*
16	شانْزْدَه *shānzdah.*	1000	هَزار *hazār.*

Derivation of Words.

172. The subject of derivation is a very wide one, for Hindūstānī is a very composite language, and borrows from its tributary languages not words alone but many of their methods of forming derivative words. It has a few rules peculiar to itself, then it has Sanskrit forms, Arabic forms and Persian forms, and these as a general rule should be used only with words found in the language from which they are respectively derived. Thus a Sanskrit affix should not be attached to an Arabic word nor *vice versâ*. Sanskrit affixes are joined to Hindūstānī words, and Persian affixes are found so applied to Hindūstānī words, but this latter is inelegant and should not be imitated. The following explanations are given to enable the learner to acquire and more readily understand some of the common derivative forms: he must be content so to know them and not attempt to make compounds for himself. When he has acquired the amount of knowledge necessary for the proper formation of derivatives and compounds he will not require to consult the rules here given.

Nouns of Agency.

173. The formation of the verbal agent by the addition of the native words والا *wālā* and هارا *hārā* to the inflected infinitive has been already shown in Rule 100, page 53. Thus we get دیکھنے والا *dekhne wālā*, a 'spectator,'

and هارا لِکھّنے *likhne-hārā*, 'a writer.' But these affixes are not confined to verbs, they may be joined to nouns, and are continually met with, *wāla* especially; thus گھر والا *ghar-wālā*, 'house-man,' 'the master of the house;' گدّھے والا *gadhe-wālā*, 'donkey-man;' لکڑھارا *lakaṛ-hārā*, 'wood-man.' *Wālā* is universally used, and a tyro may freely employ it to help himself out of a difficulty. If he does not know the proper forms for such words as villager, horseman, etc., *wālā* added to the word for village and horse will answer the purpose. It has been pressed into Anglo-Indian use, and we have *box-wālā* for a pedler, and many other such forms: *competition-wālā* has now almost become English.

174. The following suffixes with the exceptions noted are Persian.

بان *bān.*	باغبان *bāgh-bān*, a gardener.
	دربان *dar-bān*, a door-keeper.
باز *bāz* (player).	آتشباز *ātash-bāz*, a firework man.
بردار *bardār* (bearer).	حُقّہ بردار *huḳḳa-bardār*, pipe-carrier.
چي *chī.*	مشعلچي *mashāl-chī*, torch-bearer.
	توپچي *topchī*, gunner.
دار *dār* (holder).	زمِیندار *zamīn-dār*, landholder.
گار *gār* (doer).	خِدْمتْگار *khidmat-gār*, servant.
گر *gar* (worker).	زرگر *zar-gar*, goldsmith.
	سِتمگر *sitam-gar*, tyrant.

گُذار *guẕār* (passer). مالگُذار *māl-guẕār*, payer of revenue.
گِیر *gīr* (taker). راہ گِیر *rāh-gīr*, traveller.
موُشگِیر *mūsh-gīr*, sparrow-hawk.

وار *wār* { (like). شاہ وار *shāh-wār*, like a king, royally.
(possessing). اُمّیدوار *ummed-wār*, an expectant.

وان *wān* (possessing; a Sanskrit particle). دھنوان *dhan-wān*, wealthy. Also used like بان *bān*.
دروان *dar-wān*, a door-keeper.
ي ī. سِپاهي *sipāhī*, a soldier. فارْسي *fārsī*, a Persian.

175. *Nouns of Locality, Similarity, etc.*

P. آباد *ābād* (city). حَیدرآباد *Ḥaidar-ābād*, the city of Ḥaidar, or 'the lion.'

H. باڑي *bāṛī*, (a garden). See واڑي *wāṛī*.

S. پُر *pur* } (city). بِیجاپور *Bījā-pūr*, city of victory.[1]
H پُور *pūr* }

P. زار *zār* (place). گُلزار *gul-zār*, a garden.
سبزہ‌زار *sabza-zār*, a meadow.

P. زادہ *zāda* (son). شاہ‌زادہ *shāh-zāda*, prince.

S. سال *sāl* } (house). گَوسالا *gau-sālā*, a cow-house.
سالا *sālā* }

P. ستان *stān* or *istān* (place). بوستان *bo-stān*; گُلِستان *gul-istān*, a rose garden.

P. گاہ *gāh* (place). شِکارگاہ *shikār-gāh*, hunting ground.
چراگاہ *charā-gāh*, pasturage.

H. گڑھ *gaṛh* (fort). پرتابگڑھ *Partāb-gaṛh*. علیگڑھ *'Alī-gaṛh*.[1]

[1] These words combine freely with Musulmān names.

S. نگر *nagar* (city). بِیجا نگر *Bījā-nagar*, city of victory.[1]

H. واڑي *wāṛī* (inclosure). پھُلواڑي *phul-wāṛī*, a flower garden.

176. *Abstract Nouns.*

A. ت *at* } حِکمت *ḥikmat*, knowledge حُکُومت *ḥukūmat*, sovereignty.

ی *iyat* } اِنسانِیت *insāniyat*, humanity.

H. پن *pan* لڑکپن *laṛaḳ-pan*, childhood, from لڑکا *laṛkā*, child.

P. ش *ish* دانِش *dānish*, wisdom, from دان *dān*, knowing.

پرسْتِش *parastish*, worship, from پرسْت *parast*, worshipping.

P. ي *ī*. This common Persian affix forms abstract nouns from nouns and adjectives دوسْتي *dostī*, friendship from دوسْت *dost*, a friend; شادي *shādī*, pleasure, from شاد *shād*, pleased. Words ending in ه *h* change that letter into گ *g* before this affix, as from بنْدہ *bandah*, a servant, comes بنْدگي *bandagī*, service.

177. *Diminutives.*

P. ک *ak*. مرْدک *mardak*, a manikin; توپک *topak*, a musket, from توپ *top*, a cannon.

[1] These words combine freely with Musulmān names.

P. چہ *cha* / باغچہ *bāgh-cha*, / a little garden, from باغ *bagh*.
چہ ِیچہ *īcha* / باغیچہ *baghīcha*,

H. یا ِیا *iyā* بیٹیا *beṭiyā*, little daughter; ڈبیا ڈِبیا *ḍibiyā*, a little box.

178. *Feminine Nouns.*

The usual Hindūstānī feminine termination is ي ī which is occasionally changed to ني *nī* or ِن *in*. Thus لڑکا *laṛkā*, a boy, لڑکي لڑِکي *laṛkī*, a girl; براہمني *brāhmanī*, a female brahman; شیرنی شیرٖ نی *sher-nī*, tigress; سُنارني *sunārnī* or سُنارِن *sunarin*, a goldsmith's wife; دھوبِن *dhobin*, a washerwoman, from دھوبي *dhobī*.

179. *Adjectives.*

The most common and useful termination is ي ī, as ہِندوُستاني *Hindūstānī*, بازاري *bāzārī*, فِرنگي *Firangi*.

H. ا ā نھوُکھا *bhūkhā*, hungry, from بھوُکھ *bhūkh*.
P. انہ *ana* (like, -ly). مرٖدانہ *mardāna*, manly.
H. بھر *bhar* (full). کوس بھر *kos-bhar*, a full kos; عُمٖر بھر *ūmr-bhar*, all one's life.
P. دار *dār* (possessing). وفادار *wafā-dār*, faithful.
P. سار *sār* (like, full). شاہسار *shāh-sār*, king-like; کوہسار *koh-sār*, mountainous.
P. مند *mand* (possessing). دانِشمند *danish-mand*, wise.
P. مان *mān* (possessing). شادمان *shād-mān*, joyful.

P. ور *war* / آور *āvar* } (possessing). نامور *nām-war*, renowned, زوراور *zor-āvar*, strong.

180. *Negative Prefixes.*

S. ا *a* / ان *an* } Same as the English prefix *un*. اچل *a-chal*, immovable, انجان *an-jān*, unknowing.

P. بے *be*, (without). بیوَفا *be-wafā*, faithless; the reverse of باوَفا *bā-wafā*, faithful.

P. بد *bad* (bad) بدسُلوُک *bad-sulūk*, ill-mannered.

بِن *bin* (without). بِن جانے *bin-jāne*, without knowing.

A. غَیر *ghair* (other). غَیر حاضِر *ghair-ḥāẓir*, not present, absent.

P. کم *kam* (little, -less). کم زور *kam-zor*, weak, powerless.

A. لا *lā* (without). لاچار *lā-chār*, helpless.

A. نا *nā* (not, un-). ناحقّ *nā-ḥaḳḳ*, unjust; ناخوش *nā-khush*, unpleasant.

S. نِ *ni* / نِر *nir* } (without, -less). نِچنت *ni-chint*, thoughtless; نِدھڑک *ni-dhaṛak*, fearless; نِراس *nir-ās*, hopeless.

SYNTAX.

Order of Words.

181. The Subject, *i.e.* the Nominative or the Agent case, generally comes first; then follows the Object or Accusative; after this come the subordinate members of the sentence, such as the Dative or Ablative cases; lastly comes the Verb, preceded by its Adverb. Such is the natural order, both for affirmative and interrogative sentences; but it is varied, according to necessity or taste, to bring particular members of a sentence into prominence. In verse, all order gives way to the exigencies of metre and rhyme.

خَرگوش اُس کو ایک کُوئے پر لیگَنا — 'the hare took him to a well.'

تُو اُسے کہاں سے لایا — 'where have you brought it from?'

اُن بُتوں کو تُو چُرا لایا — 'thou those images hast stolen.'

جاہِل طَلَب کرتّا ہَي مال کو — 'the fool seeks for wealth.'

جوکچُھ بَیان کِیا تُونے سُنا مَین — 'whatever has been related by thee has been heard by me.'

182. Two or more words coming together may stand in apposition, and a particle placed after the last

will govern the whole, just as if they were connected by conjunctions.

بغَير کھانے پينے کے 'without eating and drinking.'

الماس ياقُوت سونے رُوپي تانبے لوھے سُرّب وغيرہ کي کھانيں 'mines of diamonds, rubies, gold, silver, copper, iron, lead, etc.'

So also, if the nouns are in an oblique case plural, it is necessary only to add the oblique sign وں *on* to the last.

گوَزَن اَور ھِرّنوں کي کيا دِيجئے شرّح 'how can one give a description of the elks and the deer?'

The Article.

183. As already explained, there is no article in Hindūstānī, but there are certain words which are used as substitutes for it. The noun itself usually has the force of the article inherent, and the context determines whether it is indefinite or definite. Thus the words آدمي بولتا ھَي may be read, '*the* man speaks,' or '*a* man speaks.' The words ايک 'one' and کوئي 'a certain,' are used for the indefinite article, especially at the beginning of a narrative or tale. کچھ 'some,' is used as a partitive article with a noun in the singular number, as کچھ پاني لاؤ 'bring some water.' The pronouns يِہ 'this' and وُہ 'that' are occasionally employed for the definite article, with the power of '*the*,' rather than of 'this' and 'that.'

ایکٹ بادْشاہ سَیر کو گیَا 'a king went on a journey.'
کوئي لومْڑي پڑي پھرْتي تھي 'a fox was prowling about.'
وُہ بُوڑھا کِسي طرح رَاضي نہ ھُوا 'the old man was in no way satisfied.'
عِلْم کا نقْص نہیں یِہہ عقْل کي کوتاھي ھَي 'it is no failure of the science, it is a want of understanding.'

184. *Nominative Case.*

The verb agrees with the Nominative Case in number and person. It also agrees in gender, excepting only in the Present of the Auxiliary, and the Aorist and Imperative of all verbs.

مَیں بازار میں گیَا 'I went into the bazar.'
وُہ تاجِر دریْا کي راہ سے رَوانہ ھُوا 'that merchant proceeded by way of the sea.'
طاقت بدن میں نہ رِھي 'strength remained not in (my) body.'

But a singular nominative may have out of respect a plural verb.

جو پادْشاہ اُس مُلْک کے تھے 'who was king of that country.'
اگرْ بادْشاہ اِلتِفات کریں 'if the king will show kindness.'
جب اکْبر بادْشاہ تخْت پر بَیٹھے 'when King Akbar sat on the throne.'

مِلکہ بَیٹھِیں تھِیں 'the queen was seated.'

میرِي تلاش میں تھِیں '(the queen, my mother,) was in search of me.'

185. As the Nominative case of nouns is frequently the same in the plural as in the singular, the verb shows which is meant; it also determines the gender of the pronoun.

سَوار آیا 'a horseman came.'

سَوار آئے 'horsemen came.'

وُہ بولا 'he said.'

وُہ بولي 'she said.'

آدْمي مِحنْت کریں 'men should labour.'

186. The masculine gender is more worthy than the feminine: so when a verb has two or more nominatives it is generally put in the masculine. But it sometimes agrees with the nearest nominative.

تِین دِن رات صاف گُذر گئے 'three days and nights passed clean away.'

نر اَور مادہ دونوں شرِیک نہِیں ہوتے 'the male and female are not both partners.'

دائي اَور مُعَلِّم خبْردار ہوُئے '(my) nurse and tutor became aware.'

اُن کے پاس کچُھ روُپَے اشْرِفیاں تھِیں 'they had some *rupees* and *ashrafis*.'

اُس کو بیٹا بیٹي نہ تھي 'he had no son or daughter.'

زن و مرد آپس میں خرید و فروخت کرتے — 'men and women (were) buying and selling together.'

لڑکیاں اور لڑکے کھڑے تھے — 'girls and boys were standing.'

[In the first three examples a decided preference is shown for the masculine gender, and in the next two for the nearest nominative. In the others the preference may be for the masculine *per se*, or on account of its being the gender of the nearest noun.] Compare the rules for the agreement of the Genitive and the Adjective.

187. The names of two or more things of similar nature or character are often taken as an aggregate and have a singular verb.

آندھي اَور طوُفان آیا — 'a storm and typhoon came.'

صُحبت و بات‌چِیت مُیَسّر آئي — 'companionship and converse have been obtained.'

هردم نالہ و آہ هَي — 'every moment there is lamentation and groaning.'

188. An Arabic plural is often, but not always, joined to a verb in the singular number: having no Hindūstānī mark of plurality about it, the sense conveyed by it is singular or of an aggregate character.

آپ کا الطاف اَیسا هَي — 'your majesty's favours are such.'

اقسام سعادت اُسِي کو حاصِل هوَنگے — '(many) kinds of good fortune will accrue to him.'

189. A Nominative case is sometimes put independently at the beginning of a sentence without any verb; but it is followed by a relative connected with a verb. In this construction the words "this is" or "there is" (the French "*voici, voilà*"), seem to be understood.

'(This is) Malik-i Ṣādiḳ who is King of the Jins: your father had formed a friendship with him.' ملکِ صادِق جو بادْشاہ جِنّوں کا ہَي تمھارے باپ نے اُس کے ساتھ دوسْتي پیَدا کي تھي

190. Articles of which any quantity, weight or measure is specified are put in the Nominative,[1] the two words being in apposition.

'a *bīghā* of land.' ایک بِیگھا زِمین

'a hundred maunds of iron.' سَو مَن لوھا

'five hundred *ashrafis* reward.' پان سَي اشْرفي اِنعام

'a hole one yard deep.' ایک گز عمِیق گڑھا

191. Sometimes a sentence serves as the Nominative case.

'taking refuge in the tent even cannot dispel the heat.' خَیمے کي پناہ لیني بھي گرْمي کو دفع نہیں کر سکْتي ہَي

192. The Oblique plural is occasionally used instead of the Nominative to express the idea of "many" or "several."

[1] As in German, *Ein Glas Wein.*

مہینوں برسوں گذرے 'months and years passed.'

جو کانوں سُنتے تھے 'what the ears were hearing.'

For the use of the Nominative as the Accusative, see 217.

193. *The Agent Case.*

The case of the Agent frequently supplants the Nominative case:[1] it is therefore taken next in succession, and as it is a very remarkable and important feature in the language, every variety of illustration is supplied.

194. The Agent is used instead of the Nominative with all the tenses of the Active Verb in which the past participle is employed, viz., the Past, Perfect, Pluperfect, and Future Perfect.[2]

[1] This case is sometimes called the Instrumental, but Agent is more correct; for it represents the worker *by* whom or which something is done, not the instrument *with* which it is effected.

[2] There is perhaps no rule more definite and stringent than this, which requires the Agent with the past tenses of Active Verbs; still even this rule is infringed, and by the best writers, thus

وُہ چُپکے بُت کي طرح بَيٹھے سُنا کي 'she, seated silent as an image, kept listening.'—*Bāgh-o-Bahār*, 205.

جو بانبھي کے انّدر سے سِر نِکالے تھے 'who had put their heads out of their holes.'—*Khirad Afroz.*

(Here the *nikāle* is probably a slip for *nikālte*).

ايک مُدّت تلک اُس غم ميں رويا کِيے 'for a long period they kept weeping in that sorrow.'—*Ikhwānuṣ-Ṣafā.*

There is an example of the improper use of *ne* in Forbes' *Bāgh-o-Bahār*, page 101, line 1, where *ne* is used with the verb *le-gae*, and makes the whole sentence ungrammatical. It is not so in native editions. Forbes seems to have at one time been under an hallucination as to the verbs *lānā* and *le-jānā*, for in his Manual he classifies them as Transitive verbs, which

195. When the Agent is used the Verb seeks for some word with which to agree. It is attracted to the Object or Accusative if there be one; and if the Accusative is in the Nominative form, the verb will agree with it in gender and number; but if the Accusative is in the Dative form, the verb cannot agree with that, so it remains in its normal form, viz., the masculine singular.

پیِرد مرّد نے کہا 'the old man said.'

Here there is no object, and consequently the verb remains in its normal form.

مَیں نے اَیسا جَواہِر کبھوُ نہ دیکھا 'I had never seen such a jewel.' تھا

Here the accusative, '*javāhir*,' is in the nominative form of the accusative, so the verb agrees with it.

وَحّشِیوں نے راہ صحّرا کي لي 'the beasts took the road to the forest.'

Here the accusative راہ '*rāh*' is also in the nominative form, but as it is feminine the verb is made feminine to agree with it.

صاحِب نے تِین گھوڑے 'the gentleman bought three horses.' مول لِئے

Here the verb is in the plural masculine to agree with *ghoṛe*.

most certainly they are not. This little Manual has rendered, and will probably yet render, such good service, that the error deserves to be pointed out and corrected. Many a time the Manual has been appealed to when I have rejected *ne* as an error with *lāyā* and *le-gayā*.

اِس آدمي نے آیاتِ قُرآني گُذرانیں 'this man has brought forward verses of the *Ḳur'ān*.'

Here the verb agrees with the feminine plural *āyāt*.

In the following examples the Object is in the Dative form, so the verb remains in its normal state.

اللّٰہ تَعالیٰ نے آدَم کو پَیدا کِیا 'God Almighty created Adam.'

مرّدوں کو خُدا نے کمانے کے لِیئے بنایا هي 'God has made man for the purpose of labour.'

مَیں نے خُدا کي قُدْرت کو یاد کِیا 'I remembered the power of God.'

196. As according to rules 187 and 188, an aggregate nominative, or an Arabic plural nominative, may take a singular verb, so when they are the object of an active verb, the verb may be in the singular and may agree with the nearest.

سَب اسْباب گھرْبار حاتِم کا قُرْق کِیا 'He confiscated all the goods and effects of Ḥātim.'

اُس نے بڑا مَنْڈْهَپ مہادیوٴ کا اَور سَبْگَت اَور باغ بڑي بَہار کا بَنایا هَي 'he has constructed a temple of Siva, a place of meeting, and a garden of great beauty.'

(مَیں نے) لِباس و پوشاک بَنوا دي '(I) had garments and clothes made.'

197. When two past tenses occur in the same sentence,

one being neuter and the other active, the first verb will have its appropriate nominative or agent; and the second will not require its agent or nominative to be expressed.

وُہ جھَٹ پھِر آئي اَور کہَا 'she came back quickly and said.'

(*us ne* being understood before *kahā*).

بازار میں سَیر کو گیَا اَور دیکھا 'he went for a stroll in the market and saw.'

(*us ne* being understood).

نَذْریں دِیں اَور بولے 'they made their offerings and said.'

(here both agent and nominative are understood).

198. *Genitive.*

The sign of this case کا کے کي is in the nature of an Adjective, and agrees with its object as already explained in paragraph 43.

اُس گرُوہ کا سرْدار 'chief of that band.'

درْویش کي سَیر 'the travels of the *darvesh*.'

اقْسام اقْسام کے جَواہِر 'jewels of various kinds.'

199. The close connexion of the Genitive case and the Adjective is apparent in such phrases as the following:

سونے کي زَنْجِیر 'achain of gold,' or, 'a golden chain.'

ہاتھي دانْت کي چَوکي 'a chair of ivory' (*lit.* elephant-tooth), or, 'an ivory chair.'

روز کا کام 'the work of the day, daily labour.'

ایک مکان فراغَت کا 'a house of comfort, a comfortable house.'

اب کا سال ('the year of now), the present year.'

چھوٹّے سِر کا آدٗمي 'a man of (with) a small head, a small-headed man.'

اچنْبھے کي بات 'a matter of wonder, a strange thing.'

چِلْوَنیں تَکَلُّف کي 'screens of splendour, splendid screens.'

200. The *Izāfat* or Persian Genitive is much used in books instead of the Hindūstānī Genitive.

اصْلِ مال میں ھاتھ نہ ڈالے 'one should not touch the capital of one's property.'

And the two are often joined in the same sentence.

تَوَجُّہ کا ادائے شُکْر 'The showing of gratitude for kindness.'

(the *kā* form of the genitive being required by the nominative *adā*, payment).

میري ساري عُمْر اِسي مُلْک گِیري کے دردِ سر میں کٹي 'all my life has passed in this same headache of acquiring dominion.'

آسْمان اُس کے دْریائے وَحْدت کا ایک بُلبُلا ھَي 'the sky is (but) a bubble of the ocean of His unity.'

In the last two examples *ke* is used because *dard* and *daryā* are oblique.

201. The کا کے کي of the genitive is both subjective and objective, it stands both for the English genitive in *'s* and for that in *of*; for *woman's love*, and *love of woman*.

جَیسے دّھوبي کا کتّا نہ گھر کا نہ گھاٹ کا 'like the washerman's dog, neither of the house nor of the *ghāṭ*.'

تاب بھوُکھ کي نہ لا سَکا '(I) could not bring (find) endurance of hunger.'

روپَي کے دوسّت بہُت ہَیں 'the friends of money are many.'

رِضامنّدي پدر کي خوُشنوُدي خُدا کي ہي 'the satisfying one's father is the gratification of God.'

See Rule 211: also the Rule for the Pronouns.

202. The Genitive generally precedes its object, but examples to the contrary are of constant occurrence.

غُسّل شِفا کا 'the bath of convalescence.'

حقِیقت اُردوُ کي زبان کي 'the history of the Urdū language;' or, literally, 'the history of the tongue of the camp (*Urdū*).'

203. The singular کا may be used when the Genitive has for its object two or more nouns closely connected with each other, or taken together in an aggregate sense.

شِعر و سُخن اُسکا 'his poetry and eloquence.'

پاّدشاہ زادي کا نام و نِشان 'name and trace of the princess.'

حاتِم کا مُلّک و امّلاک اَور مال و اسّباب 'Ḥātim's country and possessions, and wealth and effects.'

Compare Rule 187.

204. کے may be used respectfully with a singular noun.

جو پادّشاہ اُس ملک کے تھے 'who was king of that country.'

Compare Rule 184.

205. An Arabic masculine plural may take either کا or کے.

خواب کا احْوال 'the particulars of the dream.'

اسْباب مِہْمانْداري کا 'provisions for hospitality.'

سَفَرْ کے اسْبابْ 'provisions for travel.'

اشْخاص هر قَوم کے 'persons of every tribe.'

Compare Rule 188.

206. Several nouns may be dependent upon each other in the Genitive case. Such complications, when they present any difficulty, may be unravelled by reading them backwards.

دِينِ زرْدُشْت کے عُلما کے گھرانے کي بيٹي 'a daughter of a family of the learned men of the religion of Zoroaster.'

فرْنگ کے مُلْک کے دیکھنے کا اِشْتِياق 'the desire of seeing [of] the country of Europe.'

اپْنے خويش و اقْرِبا کي دوُري کے غم سے گلْتا هي 'he is wasting with sorrow for the absence of his friends and relations.'

207. When the genitive has more than one object, it is elegant to have them all of the same gender; as

عُمْر و دَولت و جاہ و حشْمت شاہ زادے کي 'the life and prosperity and the dignity and majesty of the prince.'

But when the genitive has for its object nouns of different genders, it generally agrees with the nearest, though occasionally the masculine form is preferred.

عِلْمِ طِبّ کے نَتیجے اَور تاثِیر میں — 'on the result and effect of the science of medicine.'

زبان اُس کي حَمْد اَور وَصْف میں قاصِر ہَي — 'the tongue is deficient in his glory and praise.'

ہمارے چَنْگُل اَور چونچ — 'our talons and beak.'

موتِیوں کا تاج و خِلعَت — 'a crown and robe of pearls.'

سب اسْباب نقْد و جِنْس اُس کا — 'all his effects and cash and goods.'

Compare Rule 186.

208. The Genitive is used idiomatically, as in English, to express a superlative idea; as 'king of kings,' 'light of lights,' 'bravest of the brave.'

سَب کا سَب — 'all of all, *i.e.* one and all.'

پِیت کي پِیت — 'love of love, true affection.'

کھیت کا کھیت — 'field of field, the whole field.'

جھُوٹھ کا جھُوٹھ — 'lie of lie, an arrant falsehood.'

سُوکھے کا سُوکھا — 'driest of the dry.'

209. The Genitive is frequently used for other cases after the Infinitive (Verbal Noun) and Nominal Verbs.

اُن مکانوں کے دیکھنے کو آیا — 'he came to see those places.'

اُس کا خَوف نَہِیں کرتا — 'art thou not afraid of him.'

See the Rules for the Infinitive and for Nominal Verbs.

210. The measurement of anything is expressed by the Genitive.

a. Age or time of life.

چَودہ برس کا لڑکا 'a boy of fourteen years.'

بادشاہ کي عُمْر چالِیس برس کي هو گئي 'the king's age reached forty years.'

چَودہ برس کے سِن و سال میں 'at the age of fifteen years.'

b. Period of time.

تِین مہِینے کي رِضا 'three months' leave.'

تین دِن کے عرصے 'in the course of three days.'

c. Distance.

پچاس کوس کے فاصِلے پر 'at the distance of fifty *kos*.'

پنْدرہ فرْسخ کا عرْصہ 'a distance of fifteen *parasangs*.'

d. Weight.

وزْن میں سات مِثْقال کا 'of seven *miṣḳāls* in weight.'

پانْو سَو سَو من کے هو گئے '(my) feet became hundreds of *mans* (in weight).'

e. Value.

اِس توتے کا کیا مول هَي 'what is the price of this parrot?'

ایک روپِئے کا چانْوَل 'rice of one rupee, *i.e.* a rupee's worth of rice.'

211. The Genitive is used idiomatically for 'to,' 'for,' and sometimes even for 'on' or 'upon.' In oaths it takes the place of 'by.'

مَيدان كي راه 'the road to the plain.'
سَوال كا جَواب 'the answer to the question.'
خُدا كا شُكْر 'thanks to God.'
تُمهارے باپ كي دوسْتي 'friendship for your father.'
اُس كا كچُھ عِلاج نہِيں 'there is no remedy for it.'
جُدائي اُس كي 'separation from him.'
زِنْدگي كچُھ بھَروسا نہِيں 'there is no dependence on life.'
خُدا كِي قَسَم كھاتا ہوُں 'I swear by God.'
قسم ہَي مُجھكو اپني 'I have sworn by myself,' *lit.* 'there is an oath of mine own to me.'

212. With the verb 'to be' it expresses *possession*.

اُس كے دو بيٹي تھے 'he had two sons.'
وھاں كے باڈْشاہ كي ايكْ بيٹي تھي 'the king of that country had a daughter.'

213. The word لَفْظ "word" used as a grammatical term takes the Genitive.

تشْدِيد كے لَفْظ 'words with *tashdid*.'
مدّ كے لفْظ 'words with *madd*.'
فِكر كا لَفْظ 'the word *fikr*.'

214. A list of the words serving as Prepositions has been given in Rules 152 *et seq.*, and their government of the Genitive either in كے or in كي has been sufficiently explained.

215. The sign of the Genitive is sometimes omitted with these words—so we find.

اِس طرح 'in this way'; اُس پاس 'near that.'

دڑیا کنارے 'on the river bank'; زیر جھڑوکھے 'under the window.'

216. The sign of the Genitive is sometimes retained while the governing word is omitted.

اُن کے لڑکا نہ تھا 'they had no child.'

ہمارے تُمھارے دوسّتي جاني ہوئي 'between me and you a dear friendship has sprung up.'

In the first of these sentences *pās* or *yahāṅ* seems to be understood, in the second *bīch* or *darmiyān*.

Accusative.

217. There is no distinct form for the Accusative case, but its place is supplied by the Nominative or Dative. Which of these two forms should be used is a nicety of the language which can be acquired only by practice, for no precise rule can be laid down; but the general principle is, that when the object of the verb is definite, specific, or emphatic, the Dative form is used; when otherwise, the Nominative.

دانّتوں سے وُہ لوہا چبا سکتا ہَي 'he can gnaw iron with his teeth.'

تیرے لوہے کو گھر کے کونے میں رکھا تھا '(I) had placed your iron in a corner of the house.'

In the first sentence there is nothing precise about the word *lohā*, in the second it is specific.

218. The Dative form is generally used with proper names and titles.

مانک کو بُلاؤ 'call Mānik.'

سُلّطا اَیازؔ کوں بَہُت دوسّت رکھتا تھا 'the *Sulṭān* was holding Ayyāz as a great friend' (*i.e.* was very friendly to him).

219. Causal Verbs frequently govern two Accusatives; that of the person in the Dative form, and that of the thing in the Nominative.

اُسے یِہہ کپّڑا پَہنّاؤ 'put this dress on him.'

بنّدوں کو کُتّے کا جھوُٹا کِھلایا 'he made the slaves eat the dog's leavings.'

220. *Dative.*

The Dative case is equivalent to a noun with the prepositions "to," "for," and "at;" and may generally be so translated. (The learner when he meets a word with *ko* should always take the verb before translating that word, because the verb will show whether the word with *ko* is a Dative or a definite Accusative.)

(مَیں نے) سَوداگر کو بہُت سا اِنعام و اِکرّام دِیا '(I) gave to the merchant much reward and honour.'

وُہ گھَر کو گیَا 'he went home (*lit.* to the house).'

سفر کو گیا 'he went on a journey.'

زیوَر اُس کا بڑے مول کو بیچوُں 'I will sell his jewelry for a great price.'

221. It is particularly used for 'at' or 'by,' with nouns of time.

دِن کو 'by day'; رات کو 'at night'; شام کو 'at eve';
آخِر کو 'at last.'
نہ دِن کو کھاتا نہ رات کوسوجاتا 'I ate not by day, I slept not by night.'

222. The کو is often omitted.

اُسي گھڑي ; 'on what day' کِس دن ; 'on that day' اُس روز
'at that very hour.'
اِس قدْر 'to this extent'; آج کے دِن 'to day.'
مَیں گھر چلُونگا 'I shall go home.'
اُس جگہہ آگیَا '(he) came to that place.'
بصرے چلکر 'having gone to Baṣra.'
جنّگلوں جنّگلوں پھِرتا هي 'he wanders over the forests.'

Observe that although کو is not expressed, the inflected Genitive is required. See Rules 152 and 153.

223. The word تَئِیں governing کے (*-ke ta'iṅ*) is sometimes used instead of کو.

اِجازت دینا باز کیتئِیں 'the giving of permission to the hawk.'
ایک دیُوکے تَئِیں زیر کرّتے هَیں 'they subdue a demon.'

224. In the sense of 'to,' 'for,' or 'with the object of,' the Dative is especially used with the Infinitive or Verbal Noun.

کھانے کو 'for eating'; دیکھنے کو 'for seeing.'

These may be translated simply 'to eat' and 'to see,' for there is a close affinity between the Infinitive and the Dative cases.

In such sentences the کو is frequently omitted.

وُہ نماز پڑھنے آیا 'he came to say his prayers.'

See the Rules for the Infinitive.

225. The Dative is employed with words implying *necessity, fitness.*

پادشاھوں کو ضَرور ھَي 'it is necessary for kings.'

دانا کو چاھِیئے 'it behoves the wise.'

226. The Dative case with the substantive verb, or with the verb رھنا, denotes *possession*; with ھونا 'to become,' and آنا 'to come,' it denotes *acquisition.*

اُس کو بیٹا بیٹي نہ تھي 'he had neither son nor daughter.'

اُس کو کوئي آسرا اَور سہارا نہ تھا 'he had no other shelter or defence.'

مُجھے اِس بات میں شُبْہہ ھَي 'I have a doubt upon this matter.'

اُس میں تدْبِیر کو کیا دخْل 'what has foresight to do with it?'

خِردْمنْد کو تاب نہ رَھي 'Khiradmand had no power left.'

مُجھ کو کُچھ تَسَلّي ھوُئي 'some consolation arose to me; I received a little comfort.'

مُجھ کو یقِین ہوُا 'to me certainty has come; I am sure.'

پادّشاہ کو باوَر نہ ہُوا 'to the king there was no belief (he did not believe).'

مُجھ کو یقِین آیا 'I became certain.'

اُس کو اُن پر رحّم آیا 'he felt pity for them.'

کِسي کے کام کو نہ آیا 'it was no use to any one.'

227. When a verb governs both an Accusative and a Dative, the former is generally represented by the Nominative; but there are instances in which it is put in the Dative form, so that *ko* comes twice over, as an Accusative and as a Dative.

مُجھے اپّنا دُشّمن سَمّجھو 'consider me your foe.'

مَیں نے دوُسّرے کو اُس کے بُلانے کو رُخصّت کِیا 'I sent the other to call him.'

بادّشاہزادے کو باغ کي سَیر کو لیگئے 'they took the prince for a stroll in the garden.'

Ablative.

228. This case is formed with the particle سے which has the meaning of 'from, 'with,' 'through,' and 'than;' but other prepositions occasionally render its meaning more exactly.

اِس دَولت سے نِہایت خوُشي حاصِل ہوئي 'from this good fortune exceeding great joy was derived.'

جَب نماز سے فِارِغ هُوا 'when I ceased from praying.'

اِس قَصَد سے درگُذر 'refrain from this design.'

لڑکے سے بَہُت آزُردَہ هُوا 'he was very vexed with the boy.'

آنکھوں سے دیکھو 'look with your eyes.'

جان و دِل سے فریفتَہ هوگیَا 'he became enamoured with heart and soul.'

کِسُو بَہانے سے 'with (on) some pretence.'

مَیں اپنی تقصِیر سے خِجل هوکر 'I, through my fault, having become ashamed, (*i.e.* ashamed of it).'

کِس چِیز سے فخر کرتے هَیں 'what thing do they boast about?'

کہنے سے اور کرنے سے بڑا فَرق هَي 'there is a great difference between saying and doing.'

دِیمک کِیڑوں کي قِسم سے هَي 'the ant belongs to the insect class.'

همارے گرُوہ سے تُم نَہِیں هو 'you do not belong to our party.'

229. The Ablative is frequently employed, instead of the Genitive, with پہلے and آگے 'before,' and باهِر 'beyond,' 'outside:' بَعید 'distant,' requires the Ablative.

اِس سے پَہلے / اِس سے آگے 'before this.' شام سے پہلے 'before evening.'

پَینتالِیس کوس سے آگے نہ چل سکے 'he cannot go further than forty-five *kos*.'

بَیان سے باہِر ‘beyond description.’
قِلعے سے باہر نِکلے ‘having gone out of the fort.’
عقّل سے بَعِید ‘far from sense.’

230. The Ablative is used for the period from which time is measured.

تِین دِن سے ‘since three days.’
بہُت مُدّت سے ‘for a long time past.’
بَرسوں سے ‘for years.’
آج کي تارِیخ سے ‘from this day’s date.’

231. It is used to denote ‘*by way of*.’

راہ سے ‘by way.’
دروازے سے ‘by the door.’

232. The sign of the Ablative is idiomatically omitted in many familiar phrases.

ہاتھوں ہاتھ ‘from hand to hand.’
پَہاروں کي راہ ‘by way of the mountains.’

233. The case of the Agent is used with the Past tenses of Active verbs, when the person or actor is the leading idea. But it is sometimes required to bring the deed into prominence, by giving the sentence a neuter construction. This is done by putting the deed in the Nominative case, the doer in the Ablative, and finishing with a neuter verb, especially ہونا or ہو سکّنا.

Active.

غُلام نے بڑي تقصِیر کي ‘the slave committed a great offence.’

Neuter.

غُلام سے بڑي تقْصِير هوُئي 'a great offence was committed by the slave (*lit.* became from the slave).'

رات کو مُجھ سے کُچھ تدْبِير نہ هو سکي 'at night no plan could be devised by me.'

اگر وُہ اِس سے هو سکے 'if that from him can come to pass, *i.e.* if that can be done by him.'

يِہہ خَطا مُجھ سے هوُئي 'this fault was committed by me.'

يِہہ مُجھ سے نہ هو سکيگا 'it will not be possible for me to do this.'

234. The same construction is found with causal verbs. The prime agent is put in the Agent case, and the secondary agent, upon which the causal verb acts, is put in the Ablative.

مَيں نے اُس سے کَلِمہ پڑھْوايا 'I caused the creed to be repeated by her.'

235. Verbs of *saying* or *addressing*, of *asking*, of *fearing*, *quarreling*, *fighting*, *treating*, or *concealing*, require an Ablative of the person.

a. Saying or addressing.

مَيں نے اُس غُلام سے کہا 'I said to that slave.'

مُجھ سے مُخاطِب هُوا 'he addressed me.'

فقِیر سے باتیں کرنے لگا '(he) began to talk with the *faḳīr*.'
بادّشاہ سے عرْض کرکے 'having made representation to the king.'

But the verb بولنا takes the Dative. Still کہنا is exceptionally found with a Dative and بولنا with an Ablative of the person: thus

اُس نے کِسي کو کہا 'he said to some one.'
اَور اپْنے دو باوَرْچیوں میں سے ایک کو کہا 'and he said to one of his two cooks.'

(کو is here used because سے is otherwise required).

کِسوُ سے نہ بول 'do not speak to any one.'
پُروہِت راجا سے بولا 'the priest said to the king.'

b. Asking and seeking.

ایک نے دوُسْرے سے پوُچھا 'one asked the other.'
خُدا سے جو مَیں چاھتا تھا 'what I was desiring from God.'

c. Fearing.

خُدا سے ڈر 'fear God.'
اُس سے ڈر مت 'do not be afraid of him.'
اُس کے غُصّے سے اَیسا خَوف کھاتا تھا 'he was so fearing his anger.'
ھاتھي سے بھي خطْرہ نَہیں کرتا 'he is not even afraid of the elephant.'

d. Quarreling.

ایک سے ایک قضِیَہ کرْنے لگا 'each began to quarrel with the other.'

e. Fighting.

سَو آدْمي سے لڑسکْتا ہوُں 'I can fight a hundred men.'

اُس کو اِتْني طاقت کہاں کہ مُجھ سے لڑے 'where has he such strength that he can contend with me.'

اَور اُس لڑْکي کي آنْکھ بھي اُس بْرہْمَن کي آنْکھ سے لڑي 'and that girl's eye also encountered that brahman's eye.'

f. Treating or acting towards.

نہ بَہِن سے کچُھ سُلوُک کِیا 'I showed no kindness to my sister.'[1]

(اُس نے) کِسّے وفا کي 'to whom has it been faithful.'

g. Concealing.

جب وے نظر سے غَیب ہوُئے 'when they disappeared from his sight.'

دِل کا بھید دوسْتوں سے چھپانا دُرسُت نَہیں 'it is not right to conceal the secret of (our) hearts from (our) friends.'

236. Verbs of *informing*, or *being informed*, take an Ablative of the thing, and a Nominative or Accusative of the person. A nominative when the verb is neuter, an accusative when it is active.

اِس بات سے کوئي واقِف نہ تھا 'no one was acquainted with this matter.'

[1] The literal meaning of *sulūk* is 'treatment,' but it generally means 'kind treatment' unless otherwise specified.

اُس سے مُجھے اِطّلاع کر 'make me acquainted with that.'

مُجھے اپّنے نام سے آگاہ کرو 'inform me of your name.'

237. Verbs of *filling* take either an Ablative or a Locative.

اپّنے پیٹ کو گوشّت سے بَھر دِیا 'he filled his belly with flesh.'

See Rule 249.

238. Words expressive of *separation* and *union*, of *departure*, of *taking care*, of *comparison*, and *necessity*, require an Ablative.

a. Separation.

مُجھ سے جُدا کِیا ہَي 'you have separated (her) from me.'

اِس سے مَیں محْرُوم رَہتا ہُوں 'I continue debarred from this.'

b. Union.

اُس سے مُلاقات کرُوں 'I will have an interview with him.'

سَوداگر بچے سے شادي کر دي تھي '(he) had married her to a young merchant.'

c. Departure.

اُس جَوان سے رُخْصت ہُوا 'I took leave from that young man.'

وَہاں سے بحْر کو رَوانہ کِیا 'I set forth from thence to the sea.'

یقِین سے پِھر کر شک میں پڑنا 'having turned from certainty to fall into doubt.'

d. Taking care and the reverse.

اپنے کاروبار لین‌دین سے ہُشیار رَہو 'be attentive to your business and transactions.'

تُو اُس مکان سے خَبردار رَہنا 'do thou take care of that place.'

مُلک کے کاروبار سے غافِل ہو جاویگا 'he will become inattentive to the affairs of the State.'

e. Comparison.

اِس سے اُس سے کیا مُشابہت ہَي 'what analogy is there between this and that.'

اِن لوگوں کو کِس سے تمثِیل دُوں 'with whom shall I compare these people? (whereunto shall I liken this generation)?'

f. Necessity.

ہم اِنسے اِحتِیاج نہیں رکھتے 'we have no need of them.'

See Rule 256.

239. The Ablative particle سے is added to میں and پر the signs of the Locative; میں سے signifies 'from among,' or in our idiom 'of,' 'out of'; پر سے means 'from upon,' or, as we have it, 'off.'

اُن میں سے ایک 'one of them.'

رُپئے اُن کي تنخواہ میں سے 'having deducted the money
وضع کرکے out of their pay.'
گھوڑے پر سے گِر پڑا 'he fell off his horse.'

240. *Locative.*

The signs of the Locative case are میں 'in,' 'into,' or with plurals, 'between,' 'among'; پر 'on,' and تک or تلک 'up to.' These particles are used very similarly to their English equivalents.

دُنیا میں 'in the world.'
طُول میں 'in length.'
جو کُچھ زمِین آسمان میں هَي 'whatever there is in earth or in heaven.'
وُہ هوش میں آیا 'he came into his senses.'
کِسي شَہر میں گیَا 'he went into a certain city.'
میرے کام میں دَخل مت کر 'don't interfere in my business.'
کام میں مَشغُول هُوا 'he was engaged in business.'
کِشتي پر چڑھکر رَوانہ هُوا 'having embarked on board ship he departed.'
گھوڑے پر سَوار هُوا 'he rode on a horse.'
خُدا کي یاد و بَندگي جَنگل پَہار پر مَوقُوف نَہیں 'remembrance and worship of God is not dependent on woods and hills.'

تک and تلک are used for intervals of place and time.

میري دُوکان تک 'as far as my shop, to my shop.'

اِبْتِدا سے اِنْتِہا تک 'from the beginning to the end.'
پانْچ بَرَس تک 'for five years?'
کَب تَلک 'for how long?'

241. میں, when it governs two words, signifies 'between;' when it governs a plural, it signifies 'among.'

اِن دونوں میں 'between these two.'
حَقّ و باطِل میں 'between right and wrong.'
مُحَبّت و مِحْنت میں ایک ہي نُکتے کا فَرْق ہَي 'there is a difference of only one dot between affection and affliction.'
عِشْق اَور عقْل میں ضِدّ ہَي 'there is opposition between love and sense.'
مَلِکَہ اُن میں نہ تِہي 'the princess was not among them.'

242. میں is used with words expressing an interval of *time*, پر for measure of *distance*.

تھوڑے دِنوں میں 'in a few days.'
اُس شَہْر سے باہر کوس ایک پر 'at about a *kos* outside that city.'
ایک تِیر کے فاصِلے پر 'at the distance of an arrow (bow-shot distance).'

243. پر is often used when in English 'to' or 'at' is employed.

وُہ دَرْوازے پر بیٹھا تھا 'he was seated at the door.'

ایک درّویش کِسي بِنیٔے کي دوُکان پر گیا 'a *darvesh* went to a chandler's shop.'

244. پر is used with اِتّنا and similar words in the sense of 'in spite of,' 'for all.'

اِتّني دانائي پر 'for all this wisdom.'

245. In the headings of chapters or other divisions of books and papers, میں is used in the sense of our 'upon,' 'on,' 'in.'

اِنسانوں کے مشوَرے میں 'upon the consultation of the men.'

گھوڑے کي تَعریف میں 'in eulogy of the horse.'

246. The Particle میں is frequently omitted. پر sometimes, but less often.

غُصّے هَي 'he is (in) anger.'

غَصَب هي 'he is (in) a rage.'

(These phrases are equivalent to *he is angry*, *he is violent*.)

پچھلے پَہَر 'in the last watch.'

اُس برس 'in that year.'

اُس جگہہ 'at that place.'

مُدّتوں 'for long periods.'

هر مہینے 'every month.'

اِن دِنوں 'in these days.'

یِہہ فَتّح ہمارے نام ہَي 'this victory is to my name' (is to be ascribed to me).

اِس کا عَذاب میرے نام لِکھا جائیگا 'the punishment of this will be written against my name.'

247. Words expressive of any emotion, as of *love*, *friendship*, *anger*, etc., take the Locative with پر.

تُمھاري بیٹي پر عاشِق ہَي 'he is in love with your daughter.'

خُدا کے تَوکُّل پر بَھروسا کرکے 'having placed my trust in reliance on God.'

تُجھ پر غُصّے کا یِہہ باعِث 'this is the reason of (my) anger against thee.'

اپّني قِسّمت پر راضي نہیں رہتا 'he is not contented with his lot.'

مَیں بھي اپّني اُسي طمع پر 'I also in that greed of mine.'

کِس تقصِیر پر اُن غرِیبوں کو مارا اَور کِس خَطا پر اِن بیچاروں کا سِر پھوڑا 'for what offence did you beat those poor people, and for what fault did you break the heads of these poor wretches.'

248. Verbs of *tying* and *fastening* require میں.

ڈول رسّي میں باندھکر 'having fastened the bucket to the rope.'

ایک گِرہ اُس ڈورے میں اَور دي '(she) made another knot in the string.'

خُميں سونے کي زنجِيروں ميں جَکڑي هُوئي 'jars fastened to golden chains.'

249. Verbs of *filling* govern the Locative in ميں.

مِٹهائي پکّوان خاصّدان ميں بهرکر 'having filled a canteen with sweetmeats.'

دِل ميں بُغض و کِينہ اِتنا بهرا هَي '(their) hearts are so filled with malice and hatred.'

250. *Vocative.*

The Vocative particle is اَي, but it is frequently omitted.

اَي بيٹے 'O son.'

اَي خُدا کے بنّدو 'O servants of God.'

يارو 'O friends.'

اَي رُسّتم وقّت کے 'O Rustam (hero) of the time.'

The Persian form is sometimes used.

شاها 'O king.'

ساقِيا 'O cupbearer.'

251. *Adjectives.*

Declinable Adjectives agree with their substantives in gender and number.

M.	F.
بڑا بيٹا 'elder son.'	بڑي بيٹي 'elder daughter.'
بڑے بيٹے 'elder sons.'	بڑي بيٹِياں 'elder daughters.'
چهوٹا مُنّہ بڑي بات 'a little mouth (but) big words.'	
اندیکهے خُدا کو پُوجتا هَي 'he worships an invisible God.'	

252. But an Arabic plural noun is treated as a singular: see Rules 188 and 204.

سارا اسّباب 'all the goods.'

253. If an Adjective qualifies two or more nouns of different genders, it generally agrees with the one nearest to it.

اِتّنا رُوپِیہ اور اشْرفي اَور کپڑا 'so much silver and *ashrafis* and clothes.'

بَہُت سا لَشْکر فَوج 'great armies and forces.'

جِتّني جھیلیں تالاب حَوض کُوئے اطْرافِ شہْر کے 'as many lakes, tanks, reservoirs, wells of the environs of the city.'

[This last example is curious. The close connexion of the Genitive case and the Adjective has been shown, Rule 198. Here the adjective جِتّني is feminine, in concord with the nearest substantive جھیلیں; and the genitive کے is masculine, in concord with کُوئے, which is its nearest noun.] Compare Rules 186 and 206.

254. Adjectives are frequently employed as Nouns, and are then declined as Nouns.

بُوڑھوں کي طرح 'like old (people).'

بَہُتوں نے کہا 'many said.'

یِہہ خُوش خبْري شہْر کے چھوٹے بڑوں کو پَہُنچا دو 'communicate this joyful news to the small and great of the city.'

اَیسوں کي دوسْتي کے لِیئے 'on account of the friendship of such as these.'

کِسْنوں کو اِسْلام کي دعَوَت کر کے 'having held out to some the invitation of Islām.'

255. Adjectives are often combined with verbs; if the verb is neuter they agree with the nominative: but if active, they remain in the masculine singular.

زمِین وهاں کِي اچّهي هَي 'the land of that place is good.'

سچي بات کڑوي لگّتي هَي 'a true statement comes bitter.'

دِیوار کو کالا کریگا 'he will make the wall black.'

اِس عَورت کو چنگا کرسَکتا هَي 'he can cure this woman.'

256. Adjectives combined with verbs govern their appropriate cases. These are much the same as they are in English; some exceptions have been noted in treating of the various cases of the noun, and further examples are here added.

مال کا مُحْتاج 'in want of wealth.'

یِہہ مکان همیں درکار هَي 'this house is necessary *to* us.'

اُس کے لَهُو کا پِیاسا 'thirsting for his blood.'

اُمّیدوار فضّل اِلهي کا رهے 'one should remain in hope of the divine mercy.'

خُدا کے فضّل سے اُمّیدوار هُوں 'through God's mercy I am hopeful.'

لین دین سے هوشّیار 'careful in business.'
اپّنے مُلک سے جُدا 'parted from my country.'
فضِیلتِ کوشِش سے بے بَہرہ نہ هووے 'that he may not be deprived of the distinction of activity.'
اِن باتوں سے واقِف 'acquainted with these matters.'
حِکّمت سے خالي 'devoid of wisdom.'
سلاطِینوں سے بَدنُما 'unseemly in kings.'
مردُمي سے بَعِید 'far from manliness.'
زنّدگي سے سیر 'satiated with (tired of) life.'
خُدا کي رَحْمت سے مَحرُوم 'excluded from the mercy of God.'

[It should be borne in mind that many Arabic words classed in Hindūstānī as Adjectives are in reality Participles, like *wāḳif*, *maḥrūm* and *muḥtāj*.]

257. The adjective بهر 'full,' does not generally take any particle; but the participle بهرا 'filled,' takes either the Ablative سے or Locative میں.

بهَر کڑّوا تیل 'full of pungent oil.'
عُمّر بهر 'all one's life.'
مقّدُور بهر / بهر مقّدُور 'with all one's might.'
اپّنے مُلکّ بهر میں 'in all his dominion.'
گهر جَواهِر سے بهَرا 'a house filled with jewels.'

دُنّیا سربسر بلا و مِحنّت سے بھري هَي 'the world from beginning to end is filled with evil and trouble.'

تَیش میں بھرا هُوا 'filled with rage.'

آنکھوں میں آنّسو بھرے '(her) eyes filled with tears.'

The same construction obtains with participles borrowed from the Arabic.

جَواهِر اشْرفِیوں سے معمُور 'filled with jewels and *ashrafis*.'

258. The mode in which the degrees of comparison are expressed has been already explained (Rule 65). The following are examples:

ایک سے دو بھلا 'two (are) better than one.'

اُس سے دُوسّرا کوئي دُنّیا میں نادان نہیں 'there is no other greater fool in the world than he.'

شادي اُس کي غم سے تھوڑي هَي اَور ماتم اُس کا خُوشي سے زِیادہ 'its joy is less than (its) sorrow, and its grief greater than (its) pleasure.'

جان سب سے عزِیز هَي 'life is dearer than all.'

درجے میں سب سے بڑا هَي 'in rank he is greater than all.'

آسّمان سفر کے سبب سب سے بالا 'the sky, in consequence of its moving, is above all.'

259. The repetition of an Adjective gives force or emphasis to it, as in our expressions 'the deep deep sea,' 'the red red rose,' etc.

بڑي بڑي آنّکھیں 'very large eyes.'

تھوڑا تھوڑا پاني 'a very little (or, just a little) water.'

260. The particle سا 'like,' is equivalent to the English terminations *-ish* and *-ly*. It converts Nouns into Adjectives, as مرّد سا 'manly;' and it qualifies an Adjective to which it is joined, as بُلَنّد سا 'highish.' It agrees with the noun it qualifies like other adjectives in ا.

تھوڑا سا پاني لاؤ 'bring just a little water.'
خُوبْصُورت سا هِرن 'a fairish looking stag.'
پري سي لڑکي 'a fairy like girl.'
بال گھٹا سے 'hair black as clouds.'

It is generally added to the Nominative case of the Noun, as in the above examples, but it is sometimes found with the Oblique. With pronouns the Oblique form is used.

تُجھ سا 'like thee.'
مُجھ سا غرِيب 'poor like me.'

261. This particle سا is used for making a comparison direct with some object, or with some possession or attribute of that object. In the former it is added immediately to the Noun, as in the examples above; in the latter, to the Genitive case of the Noun.

شير کي سي صُورت 'a form like a tiger's.'
ميري بات چيت اُس شَہْر کے باشِنْدوں گي سي نہ تھي 'my language was not like that of the inhabitants of that city.'
ميرا سا دُکھيا 'distress like mine.'

In the following passage from the *Naṣr-i Be-nazīr* the particle is used in both ways.

تو حال تُجھ سے دِلدار کا گُنہَگار ‘then the position of a charmer like thee will be like that of a criminal.’ کا سا ہو

NUMERALS.

262. Numerals are generally and properly joined to plural nouns; but as the plurality is shown by the numeral, there is a tendency to omit the sign of plurality in the Noun and the Verb, as is the practice in Persian.[1]

چالِیس دَرّواز ے ‘forty doors.’

لاکھ گھوڑ ے ‘a *lac* of horses.’

چالِیس اشْرِفیاں ‘forty *ashrafis*.’

سَو گھوڑا ‘a hundred *horse*.

پنْدْرہ سَي زنْجِیر ‘fifteen hundred *chain*.’

پانْچ چار لپ ‘four or five *handful*.’

نَو سَو قطار ‘nine hundred *file*.’

دو دَرْویش کا احْوال ‘the adventures of two *darveshes*.’

دس برس تلک ‘for ten *year*.

ہزار گھوڑ ے اُس کے تلے آرام پاوے ‘a thousand horses might find comfort under it.’

پچاس توڑ ے اشْرفي کے ‘fifty bags of *ashrafis*.’

اڑھائي سَو اشْرفي تھي ‘there *was* 250 *ashrafis*.’

[1] The same tendency is observable in English. We all say five hundred and five thousand, six foot high, etc., and among the uneducated the practice extends much farther.

263. Collective numbers are often put in the Oblique plural, instead of the Nominative.

سَیکْڑوں لڑِائیاں 'hundreds of battles.'

ہزاروں غُلام 'thousands of slaves.'

سَیکْڑوں ہزاروں لاکھوں شہْر قصّبے بسے اَور بستے جاتے ہَیں 'hundreds, thousands, *lacs* of cities and towns have been and are being built.'

264. When numerals are intended to be definite or collective they take the oblique form وں *on* with the Nominative plural; but the Nouns to which they are joined are placed in the Nominative plural, not in the Oblique.

وے چاروں شخْص 'those four persons.'

یے ساتوں بیٹِیاں 'these seven daughters.'

آٹھوں پہر 'the eight watches (all day and night).'

پانْچوں وقْت 'the five times (of prayer).'

لاکھوں اُس کے ظُلْم و سِتم سے مرینْگے 'hundreds of thousands will die from his tyranny and oppression.'

265. In the oblique cases plural, when the numerals are specific, the numeral or the Noun, or both the numeral and the Noun, are put in the oblique form.

چالِیسوں دروازے سے
چالِیس دروازوں سے
} 'through the forty doors.'

ساتوں کواکِب میں 'among the seven planets.'
دونوں فِرقّوں میں 'between the two tribes.'
اُن دونوں شخصّوں سے پُوچھا 'he asked those two persons.'
چاروں طرف 'on the four sides,' *i.e.* all around.

266. But when the sense is not specific, the Noun is put in the Nominative plural.

پانچ دِں کے بعَد 'after five days.'
چھے مہِینے تلک 'for six months.'

267. So تِین دِن کے عرّصے means 'for the space of three days;' but تِینوں دِن کے عرّصے or تِین دِنوں کے عرّصے means 'for the space of *the* three days' (before mentioned or referred to).

PRONOUNS.

268. The Nominative cases of the personal pronouns are frequently suppressed, and are left to be inferred from the context.

یُوں کہتے ہَیں 'thus they say, *on dit*.'
جي میں آیا اُسے گاڑدُوں 'it came into my mind (that) I must bury him.'

269. When two or more personal pronouns are used in succession, the first precedes the second, and the second the third; the verb also agrees with the first in

preference to the second, and with the second in preference to the third.

مَیں نے اُس کے اُس نے میرے آنسُو پونچھے 'I wiped her tears, she wiped mine.'

ہم تُم چلینگے 'we (I) and you will go.'

میرے اَور تیرے حقّ میں 'in respect of me and thee.'

ہمارے تُمھارے آپس میں مُلاقات تو ہُوئی 'the meeting together of me and you has come to pass.'

270. In English we politely use the second person plural, 'you' instead of 'thou;' they do the same in Hindūstānī, but they employ تُو in addresses to the deity, to children and other objects of affection, and also in speaking to persons of very inferior grade.

In Hindūstānī, and particularly among English speakers of Hindūstānī, they not only concede the respectful plural to others, but assert it for themselves, and say ہم 'we' instead of مَیں 'I.' This, however, is a colloquial rather than a literary usage; good writers rarely employ it, except for persons of very high rank.

When the plurals are thus used for the singular, and a real plural is needed, the word لوگ 'people' is added to the pronoun, thus ہم لوگ 'we.'

In addressing a person of great distinction the honorific pronoun آپ or the titles حضّرت, خُداوَنْد, پِیر مُرشِد, and

the like are used with the third person plural of the verb and with the respectful imperative.

In speaking of a third person, the third person singular is generally employed; but for a person of eminence the third person plural is used, and if the agent is required, اُنھوں نے is deemed more respectful than اُن نے.

When an inferior addresses a superior by these respectful terms he uses some humble term for himself as بَنّدہ 'your bondsman;' غُلام 'your slave;' فِدّوِي 'your devoted servant;' حقِير 'vile one;' مُخلِص 'sincere friend;' عاجِز 'humble one.'

تُم اِس میں کیا کہتے ہو 'what do you say about this.'

میرے تَئِیں بھي سِکھاؤ اَور کلِمہ پڑھاؤ 'teach me also and make me [*i.e.* enable me to] repeat the creed.'

اَي اللّٰہ مُجھ عاجِز کو تُونے اپنی عِنایت سے سب کُچھ دِیا 'O God! thou of thy bounty hast bestowed every thing on poor me.'

اَي بابا جو کُچھ تُو کہتا ہَي مَیں یِہہ سب سمجھتا ہُوں 'O son! whatsoever thou sayest I understand it all.'

شیر نے کہا تُو سچ کہتا ہَي 'the lion said, thou art speaking the truth.'

ہمیں خُدا کي نِگہبانی میں چھوڑکر 'having left *me* in the charge of God.'

271. The following rules respecting the etiquette of the pronouns, laid down by Muhammad Ibrāhīm of Bombay, are here given as quoted by Forbes:

"1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite; nor is it thought to be correct to address even the lowest rank in the singular number. 3. The pronouns of the third person may be used in the singular when speaking of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural. 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ or the great man's title, or some respectful phrase, as خُداوند 'your honour,' حضّرت 'your highness,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed."

272. The pronouns یِہ and وُہ are both personal and demonstrative. When they are personal, the particles for the cases are added immediately to them; when

they are demonstrative, the noun intervenes between the pronoun and the particle.

مَیں نے اُس کے کُتّے کو دیکھا 'I saw his dog.'

مَیں نے اُس کُتّے کو دیکھا 'I saw that dog.'

As demonstratives they are used distinctively; یِہہ for 'the latter,' وُہ for 'the former.'

کیُونکہ اِنکے اَور اُنکے کچھُ مُناسبتِ ظاهري نہیں هَي 'because there is no apparent connexion between these and those (or, the latter and the former).'

اِس واسطے کہ اُن کو نفسِ ذلیل اَور اِن کو نفسِ عاقِل عطا کِیا 'because upon the former he has bestowed a low intelligence, and upon the latter anintellectual spirit.'

273. The pronouns of the third person یِہہ and وُہ are often used in the nominative singular, though having a plural signification. This is ungrammatical; but as the plurality is sufficiently shown by the verb, no misunderstanding can arise, so the practice will probably prevail.

وُہ دونوں '*those* two.'

یِہہ کِس کام کے هیں 'of what use are *these*.'

وُہ بھي سب حاضِر تھے '*they* also were all present.'

کریں یا نہ کریں وو جانیں '(whether her highness) will do it or not do it *she* knows (best).'

کہ یِہہ چُوهے مُجھے تکلِیف نہ دیں 'that *these* rats may not annoy me.'

274. With Arabic plurals, the demonstrative pronouns are generally kept in in the singular, even if the verb and other words are put in the plural to agree with the noun. See Rules 188 and 205.

یِہہ احْوال سُنکر 'having heard these circumstances.'

جب یِہہ اطْوار لڑکے کے راجا نے دیکھے 'when the king saw these ways of the children.'

275. The Genitive of the personal pronouns is both subjective and objective; so میرا signifies *my* and *of me*.

میرا جان و مال 'my life and wealth.'

میرا اِنْکار 'my denial, or denial of me.'

جُدائي اُسکي 'separation from him.'

وَهاں میري هنْسي هو 'there may be derision of me there.'

کوئي جَواب میرا نہ دیتا 'no one (was) giving me my answer.'

اِس کا کُچھ عِلاج نہیں 'there is no cure for it.'

میري ایک بیٹي هَي 'of me there is one daughter.'

ایک مکان میرا دیکھا هوُا هَي 'a place has been seen of me.'

کوئي دُشْمنِ قوّي اُس کا پَیدا هُوا 'there arose a certain powerful enemy against him' (lit. '*of him*.')

276. As in Rule 206 for Nouns, so also the Genitive of the Pronouns agrees with the nearest of two or more objects.

یاد رکھّنا اپنی پَیدائِش اور مرّنے کو — 'to keep in mind one's own creation and death.'

میری بیقراری اَور نالہ و زاری دیکھکر — 'having seen my distress and lamentation and weeping.'

277. The Dative case of the first and second personal pronouns is always used for the Accusative.

تُمھیں اکیلا چھوڑ کر — 'having left you alone.'

میرے تَئِیں بہ غَور دیکھکر — 'having attentively looked at me.'

278. The Nominatives یِہہ and وُہ are occasionally used for the personal accusative *him* and *her*, but the Dative is generally preferred. As demonstratives یِہہ and وُہ are frequently employed for the Accusative.

یہہ خُدا نے بَنایا ہَي — 'God has made this.'

مَیں وُہ تُجھے دُوں — 'I will give it to thee.'

جو کوئِي یے نصیِحتیں نہ مانے — 'whoever does not heed these counsels.'

یِہہ تعرِیف سُنّے سے — 'from hearing this account.'

شُکْر خُدا کا بجا لاکر یِہي کہْتا ہُوں — 'having returned thanks to God I say this.'

مَیں نے وُہ روز بیقراري میں کاٹا — 'I passed that day in restlessness.'

279. The Pronouns have various forms in the oblique plural; of these the form in وں is the most respectful.

هرچّند اُنھوں نے میرے غائب ہونے کي کَیفِیَت چِھپا رکھي تھي — 'although she (the Queen) had kept the fact of my disappearance concealed.'

تم اُنھوں کے احْوال سے مُطّلِع ہو — 'you are acquainted with his (the King's) affairs.'

280. The Pronouns have two forms for the Dative, the usual کو and the pronominal ے or یں; the latter is the more decidedly Dative. Both are used as Accusatives; کو generally so, the other form more rarely. In sentences where both an Accusative and a Dative of a pronoun are required, the former generally has کو, the latter ے or یں.

مُجھے بھي غَیرت آئي — 'a feeling of pride came to me also.'

جَب تُجھے دیکھتي ھُوں — 'when I see thee.'

تُمھیں خُدا کو سَونْپا — 'I have entrusted you to God.'

قاضي نے لڑکے کو اُسے سُپرُد کِیا — 'the judge consigned the child to her.'

281. When a personal pronoun is coupled with a noun or an adjective in an oblique case, the governing particle is sufficient for both, and the pronoun is put in its Oblique form, even though the case be the Genitive or the Agent.

مُجھ فقِیر کا — 'of me the *faḳīr*.'

مُجھ بَدبَخْت کا — 'of unlucky me.'

مُجھ فقِیر نے — 'by me the *faḳīr*.'

This is carried so far that, as in 214, the sign of the Genitive is sometimes omitted, and we find مُجھ پاس and تُجھ پاس.

282. The particle of similitude سا is added to the inflected forms مُجھ and تُجھ.

مُجھ سا غریب 'a poor fellow like me.'

تُجھ سا عقّلمَند 'sensible as thee.'

With the third person سا makes اَیسا and وَیسا, see Rules 70 and 138; but when the pronoun is demonstrative, and a noun intervenes between it and the particle, the inflected form of the pronoun is used.

اُس سَوداگر سا هي 'he is like that merchant.'

It may also be used with the Genitive, as explained in Rule 261.

میري سي کِتاب 'a book like mine.'

283. The affixes هِیں هي ي added to the personal pronouns make them emphatic, giving to them the sense of 'same,' 'very,' 'only;' thus یہِي 'this same;' وُهِي 'that same, that very, that only.'

حاتِم مَیں هي هُوں 'I verily am Ḥātim.'

تُمهِیں بتاؤ 'do you yourself tell (me).'

اُسي دن سے 'from that very day.'

تُجهي نے 'by thee indeed.'

(Observe that the form is not تُو هي نے. See Rule 281).

جو کوئي جو بر چاهے مُجهي سے لے 'whoever desires any boon let him take it from me.'

284. *Respectful Pronoun.*

The respectful personal pronoun آپ has been incidentally explained in Rule 81. The genitive of this pronoun is آپ کا, and must not be confounded with the reflexive اپّنا.

آپ کي تَوَجُّه 'by your highness's favour.'

285. *Reflexive Pronoun.*

The word آپ 'self' is used alone, or it is added to the Nominative case of the personal pronouns, میں آپ, وُہ آپ 'I myself,' 'he himself,' etc. The Persian خود is also used in the same way.

مَعلوُم هُوا کِہ آپ هي هَیں 'it was discovered that it was they their very selves.'

جب تک وُہ ما باهّمنوں کي آپ تیرے پاس نہ آوے 'until that mother of the brahmins herself comes to you.'

وُہ خُود تیرے نزّدیکِ آویگي 'she herself will come to you.'

مِٹي کُمهار کے یہاں خُود بہ خُود برّتن نہیں بنتِي 'clay is not itself made into dishes at the potter's abode.'

وُہ آپ هي آپ آیا 'he himself came.'

286. آپ is also used with a personal pronoun in the Accusative.

آپ کو قاضي سا بنانا 'to make myself like a judge.'

ایک درْویس آپ کو دُنیا کي زَحْمت سے بچاکر 'a *darvesh* having rescued himself from the troubles of the world.'

But this is rare, and the form in common use is the inflected genitive اپنے with the affix تَئِیں.

اپنے تَئِیں کہا 'he said to himself.'

اپنے تَئِیں هلاك کِیا 'he killed himself.'

اپنے تَئِیں حِلْم و بُرْدْباري کے زیوَر سے سِنْوارے 'he should adorn himself with the jewels of mercy and forbearance.'

کہ اپْنے تَئِیں گِرا دُوں 'that I might throw myself down.'

جو بات اپْنے پر نہ پسَنْد کرے 'that matter which pleases not one's self.'

Possessive Pronouns.

287. These are supplied by the Genitive cases of the personal pronouns, میرا, تیرا, اُسکا, etc. See Rule 275.

The Possessive اپْنا.

288. This is a Possessive Pronoun which is used for all three persons and both numbers. It represents the subject in the objective part of the sentence, or, in other

words, it is a pronoun used with the noun governed by the verb, as the representative of the Nominative or Agent; but it cannot be employed in conjunction with the Nominative or Agent as the subject of a verb : Thus, in such a sentence as *the man saw his son*, the *his* is ambiguous in English, it may mean the man's own son or another person's son ; but no such doubt can exist in Hindūstānī, because if the man's own son is intended, اپّنا will be used, if another person's son, اُس کا must be employed. Again, اپّنا is used because the words '*his son*' are the object of the sentence, and are governed by the verb ; but in the sentence 'a man and his son saw a tiger,' اُس کا must be used, and not اپّنا, because it here occurs with the subject of the verb.

پہلا درْویش اپّني سَیر کا قِصّہ کہنے لگا — 'the first *darvesh* began to tell the story of his (own) adventures.

مَیں اپّنے گھر بَیٹھا تھا — 'I was seated (in) my house.'

اپّنے گھر کي راہ لو — 'take the road to your house (go home).'

ایک شیر اَور ایک مرْد نے اپّني تصْوِیر دیکھي — 'a tiger and a man saw their picture.'

289. But though اپّنا cannot be used in conjunction with the Nominative, it is used at the beginning of a sentence with the Nominative for its object.

اپّنا بھي مِزاج بَہَک گیا 'my own mind also was perverted.'

اپّنے نَوکر و رفِیقوں نے جب یِہہ غفّلت دیکھي 'my own servants and companions when they saw this negligence.'

اپّنا وقّر اپّنے ھاتھ میں ھَي 'one's honour is in one's own hands.'

290. اپّنا is used substantively for 'one's friends.' See Rule 254.

اپّنوں کے پاس آیا 'he came to his own.'

291. The Persian pronoun خُود 'self' is sometimes used instead of اپّنا.

یِہہ ماجرّا بَچَشمِ خُود دیکھا '(I) saw this circumstance with my own eyes.'

Relative and Correlative.

292. The Relative Pronoun is جو, and the Correlative is سو. This Sanskrit word سو displaced the old Hindī word تَون, and is itself disappearing before the growing use of the Demonstrative وُہ.

293. The Relative is very similar to the Relative in Latin. It may stand at the beginning of a sentence and be followed by a correlative, expressed or understood, as 'qui capit ille facit;' or it may be preceded by an antecedent with which it will agree. But the former

is by far the most common, and most in harmony with the spirit of the language.

جو هُوا سو هُوا 'what has been has been.'

جسِکي ديغ تِس کي تيغ 'he who has the pot has the sword' (or as the French express it negatively, '*Point d'argent point de Suisse*').

جو عِلاج هو سکے بمقدُور کرُوں 'whatever remedy may be possible I will to the best of my power employ.'

جو يے کہيں اُس کو سچ جانّنا 'what they say you must know to be right.'

هر ايک مُلّک کے بادّشاهوں کي ايلچي جو آئے تهے 'the ambassadors of the kings of every country who had come.'

اِمِير اُمَرا جو حاضِر تهے 'the lords and nobles who were present.'

وے جو کِنارے پر تهِيں 'those (flies) which were on the edge.'

294. The Relative Pronoun sometimes has for its correlative one of the words given in the 'Philological Harp.'

جِس درخّت کے نيچے تُو کهڑا هَي يہاں ايک آفّتابہ گڑا هَي 'the tree under which thou art standing, here a pitcher is buried.'

295. The Relative seems to have a strong attraction for words of its own character; and so, by assimilation, a relative is often repeated instead of introducing another pronoun. This idiom will be better learned by observation than by rule.

جو جِس کے هاتھ پڑا 'whatever fell into the hands of any one.'

جو کوئي جِس چِيز کا سَوال کرْتا 'whoever asked for any thing.' (Rule 333.)

جو چِيز جِسکا دِل چاهتا هَي 'whatever thing any one's heart is desiring.'

296. The Persian کِہ 'that' often supersedes جو in Hindūstānī, as the word 'that' often supersedes the relative in English.

ايک حَويلي کہ پہْلے مکان سے بہْتر تهي 'a mansion that was better than the former house.'

تُو کَيسا فقِير هَي کہ هرگز فَقْر کے تِينوں حرْفوں سے بهي واقِف نهِيں 'what sort of a *faḳīr* art thou that art not ever even acquainted with the three letters (of the word) poverty (*faḳr*). (Rule 309.)

This کِہ is sometimes combined with جو.

اِتْنا مال کہ جِس کا حِساب نهِيں 'this much wealth *that of which* there is no account.'

297. In imitation of the Persian idiom, کے, at the beginning of a sentence with a personal pronoun coming in subsequently, represents the Relative.

کِے سَرچشمہ اُس کا معلُوم نَہیں 'the source *of which* is not known.'

ایک بُتّخانہ هَي کہ اُس میں کَئي بُت سونے کے هَیں 'there is an idol temple *in which* there are several golden idols.'

اَیسي بات پر کِے جھُوٹھ اُس کا ثابِت نہیں 'about a statement like this the falsity *of which* is not proved.'

کِے تمام عالم اِنکي تلاش میں هَي '*of which* the whole world is in search.'

Interrogative Pronouns.

298. The Interrogatives are کَون and کیا, roughly represented by 'who' and 'what;' but کَون is used in all its cases, with or without a noun, for any individual person or thing, while کیا, meaning 'what,' is only coupled with a noun in the Nominative. The other cases of کیا are partitive, and are used separately.

کَون هَي 'who is it?'

کیا هَي 'what is it?'

یِہہ کَون آدّمي هَي 'who is this man?'

یِہہ کیا چِیز هَي 'what is this thing?'

اِس کا کیا باعِث 'what is the reason of this?'

تیرا کیا دِین هَي اَور یِہہ کَون آئِین هَي — 'what is thy religion, and what ordinance is this?'

کِس کِس طرح سے گُذْرے اَور کِس کِس نے کیا کیا کِیا — 'in what various ways have (things) gone on, and what different things has each done (how have things gone on, and what has each person done)?'

کاهے کو اُنکے پاس جاتے — 'why do they go to them?'

کاهیکو جنگل پہار میں جاکر رَهتے — 'why do they go and stay in the woods and mountains?'

299. The sign of the case is sometimes omitted.

کِس دِن — '(on) what day? when?'

کِس واسْطے — 'on what account?'

300. کیا often signifies 'what!'—when doubled, 'how many!'—and when repeated before different nouns, 'whether.'

کیا حرام زادہ — 'what a rascal!'

یِہہ کیا بات هَي — 'what a business this is!'

کیا کیا عجائِب — 'how many wonders!'

کیا باغ کیا کهیت میں — 'whether in the garden or in the field.'

301. The Interrogative is used instead of the Relative in certain phrases.

مَیں جانْتا هُوں کہ وُہ کَون هَي — 'I know who he is.'

کیا جانُوں کَون هو — 'how should I know who you are?'

Indefinite Pronouns.

302. The Indefinite Pronouns are فُلانہ 'so and so,' کوئي 'a certain,' and کُچھ 'some.'

303. فُلانہ is an importation from the Arabic, and may be briefly dismissed. It signifies 'so and so,' or 'such and such,' and it is employed, with or without a noun, to designate a person or thing which the speaker is able to name or specify distinctly.

مَیں نے فُلانے سے پُوچھا 'I asked *so and so*.'

مَیں فُلانے مَیدان میں کھڑا رہتا 'I was standing in *such and such* a field.'

304. کوئي 'a certain,' 'any one,' of which the inflection is کِسي and کِسُو. This pronoun marks individuality, and may be employed with any word denoting a distinct person or thing. Its plural is کوي 'some,' and کئي 'several.'

کوئي شِکاري کِسي جنگل مےں چلا جاتا تھا '*a certain* hunter was passing through *a certain* wood.'

سِوائے خُشک چمڑے اَور سخت لکڑي کے کوئي چیز نہ پائي '(the fox) did not get *anything* besides dry leather and hard wood.'

نہ کِسُو سے سُنا تھا '(I) had not heard from *any one*.'

کِسُو پادشاہ کے ہاتھ 'in the possession of *any* king.'

کوئي دِن غَریب خانے میں کرم فرماؤ 'grace for a *few* days (this) humble house.'

کَئي دِن گُذْرے 'several days passed.'

کَئي مہِینے وھاں رھا 'he stayed there some months.'

305. کُچھ 'some,' 'something;' 'any,' 'anything;' 'somewhat,' is partitive, and relates to *quantity*, not to severalty. It has no inflection and no plural, so that it corresponds only to the *some* or *any* which takes a singular noun.

کُچھ پاني لاؤ 'bring some water.'

مُجھے کُچھ روٹي دو 'give me some bread.'

کُچھ ضرُوري کام کے واسْطے وھاں گیَا 'he (is) gone there on some pressing business.'

اگر کوّا کُچھ اچّھي چِیز کھانے کي پاتا 'if the crow found something good to eat.'

سِینْگ اُسکے ایک گز سے کُچھ بڑے 'his horns (are) somewhat more than a *gaz* long.'

یِہہ کُتّے سے کُچھ بِہتْر ھَي 'she is somewhat better than the dog.'

306. The word کُچھ is sometimes found in connexion with a plural, but this use of it is rare and exceptional. In such phrases کُچھ may be separated from the noun and translated by 'somewhat,' 'at all,' 'a little,' or similar expressions. In the *Ikhwānu-ṣ Ṣafā* we have

اِسّے کہو کُچھ باتیں کرے 'tell him to say something.'

(*Bāteṅ-karnā* is preferred to *bāt-karna* as a compound verb, and is so used here.)

کُچھ اپّنا احّوال بَیان کرے 'let him tell a little (of) his his own affairs.'

In the *Bāgh-o-Bahār* we read:

کُچھ رقّم جواہِر کے مول لے 'purchase articles of jewelry to some extent.'

کَئي تھان اور کُچھ تُحّفے دیکر 'having given several pieces of cloth and curiosities to some amount.'

In the *Akhlāk-i Hindī*:

کُچھ کھانے پِینے کي چِیزیں اِس اطّراف میں نہِیں مِلتیں 'things for eating and drinking are not to be found at all in these parts.'

بچّوں کي کُچھ ھڈّیاں درخّت کے نِیچے اَور کُچھ گِدھ کے کھُنڈّھلے میں پائِیں 'the young one's bones were found, some under the tree, some in the vulture's hollow.'

In the *Gul-i Bakāvalī*:

کُچھ روز گُذّرے 'the days passed for awhile.'

In these examples the idea conveyed is that of *quantity*, not *number*. Other examples might be given, but it may be doubted if کُچھ ever really agrees with the plural. If such use of it is admissible, it is very uncommon and certainly inelegant.

307. کُچھ is particularly used in negative sentences with the sense 'at all.'

اِس میں میري تقصِیر کُچھ نَہِیں 'in this there is no fault at all of mine.'

کُچھ مُضایقہ نَہِیں 'it is of no consequence.'

اِس میں کُچھ شَکّ نہِیں 'there is no doubt at all about this.'

[The explanation here given of کوئي and کُچھ differs from that given in all preceding grammars: کوئي has been said to relate to persons, and کُچھ to things, and کِسوُ is always given as the inflection of کُچھ. Shakespear gives کُچھ آدّمي as one of his examples, but this is incomprehensible, except in the sense of Sydney Smith's 'cold missionary.' The same view of the question has been adopted by even Muhammad Ibrāhīm of Bombay. All have felt the insufficiency of their explanations, Forbes especially; but they failed to perceive that کِسوُ and کِسي are identical, and that کُچھ never varies. The common expression کُچھ کا کُچھ is alone sufficient to prove that کُچھ has no oblique form.]

308. The word 'was' is used more loosely in English than the equivalent تھا in Hindūstānī. When 'was' relates to something definitely past, تھا is the right word; when it refers to something which came to pass,

هُوا is its correct representative; and when it relates to something that continued or went on, رها is used. So whenever 'became' can be substituted for 'was,' هُوا must be used; when 'stayed' or 'remained' can be employed, رها is the word; but when 'was' expresses the meaning more accurately than either of them, تها is correct; thus

ایک آدمي تها جو میرا رفِیق هُوا اور میرے ساتھ تِین مہِینے رها — 'there was a man who was my companion, and was with me three months.'[1]

اَیسا هُوا — 'it was so, it so happened.'

جو قِسمت میں تها سو هُوا — 'what was in (your) fate has come to pass.'

هوش جو تها وُہ بهي گُم هوا — 'the sense which there was, that also was lost.'

مال سے بهي حاضِر تها اُس کي خوشي یُوں هي هُوئي — 'I was ready also with my money, but such as this was her pleasure.'

حَیران رها کہ وقْت ضایع هُوا — 'he was annoyed that the time was lost.'

اِتّنے دِن جو تُو هم سے جُدا رها اِس میں تیرا هي نُقصان هُوا — 'these days that thou hast been separated from me, during this (time) there has been only thine own loss.'

اُس کا جانا مَوقُوف رها — 'her going was deferred.'

[1] This is a made up sentence; the others are quotations.

The difference in the two languages in this respect comes out most conspicuously in the Past Tense, but the same difference is observable in the Present and Future tenses.

309. The substantive verb is often understood, especially with the negative نَہِیں, which seems to have the verb inherent in it.

آج کیا خبّر 'what news is there to-day?'

سَو سِیانے ایک مت 'a hundred wise heads (are of) one opinion.'

ڈھوبي کا کُتّا نہ گھر کا نہ گھاٹ کا 'the washerman's dog is neither of the house nor of the *ghāṭ*,' *i.e.* it belongs to neither.

میرے پاس کُچھ نَہِیں 'there is none with me,' *i.e.* I have nothing.

عِلم کا نُقّص نہِیں 'it is no fault of the science.'

اگر آدمي میں رحْم نَہِیں تو وُہ اِنْسان نَہِیں 'if a man has no sympathy he is not human.'

کُچھ پرْوا نَہِیں 'there is no fear (there is nothing to mind).'

THE VERB.

310. Active verbs govern an accusative case; as

وُہ خطّ کو پڑھتا تھا 'he was reading the letter.'

Neuter verbs do not generally take an accusative;

but some are found with an accusative of kindred meaning; as

یِہہ بات بولا 'he said this word.'
هماري زبان بولّتا هَي 'he speaks our language.'
هم بهي سَیکڑوں لڑایاں لڑے 'we also have fought hundreds of battles.'

Infinitive.

311. The Infinitive is one of the most useful forms in the language. It is used in three ways, as an Infinitive, as a Verbal Noun, and as an Imperative: but it is often difficult to distinguish between its functions as the Infinitive and the Verbal Noun.

312. As an Infinitive.

جو کُچھہ هونا تها سو هُوا 'whatever was to be, the same has been.'
پر هونا تو یُوں تها 'but it was indeed to be so.'
تیرے تَئیں بهُت کام کرّنے هَیں 'there are many things for thee to do.'

313. As an Infinitive it is frequently governed by another verb, and appears in its inflected form.

وُہ بولّنے لگا 'he began to speak.'
وے دیکھّنے گئے 'they went to look.'
تُم کو لِکھنے هوگا 'it will be for you to write' (you must write).

کیُوں اپّني جان دینے میرے پاس آیا هَي 'how! hast thou come to me to offer thy life?'

Infinitive and Verbal Noun.

314. In phrases like the following, the Infinitive may be read either as an Infinitive or Verbal Noun.

تُم کو وهاں جانا هوگا 'it will be for you to go there, or, the going there will be for you, *i.e.* you must go.'

تُم کو جرِیمانه دینا پڑیگا 'you will have to pay a fine (the paying of a fine will fall upon you).'

آخِر ایک روز مرّنا هَي اَور سب کچُھ چھوڑ جانا هَي 'after all there is a day to die and to leave everything,' or, 'there is a day for dying and leaving everything.'

بادّشاهوں کي طرح سے جانا اَور پِهرنا مُناسِب نَهِیں 'to go out and move about in the style of kings is not suitable,' or, 'going out and moving about, etc.'

سفر آخِرت کا بے سامان کرّنا هوگا 'one will have to make the journey to the next world without provision.'

This has been likened to the Latin Gerund, but there seems no necessity for this refinement.

315. As the Verbal Noun, it is declinable like an Adjective in ا; for it has a feminine form, but no plural. Thus Masculine Nominative بولنا: Inflection بولنے: Feminine بولني. It has all the cases of the Noun, and is governed in the same way.

Nominative.

اِس سے مرْنا بھلا هَي . 'dying (or, to die) is better than this.'

آپ کا جانا مُبارک هو 'may your departure be auspicious!'

کِس مُلْک سے آنا هُوا 'from what country has (your) coming been?' (*i.e.* have you come).

هر ایک کام کي جزا هَي وُه بر وقْت دیکھْني هوگي 'every action has its recompense, which in its time will come to view.'

Dative.

ایک ٹُکْڑا کھانے کو دو 'give me a morsel to eat (or, for eating).'

بادْشاه نے حُضُور میں آنے کو منع کِیا هَي 'the king has forbidden (any one) to come into his presence.'

The sign کو is sometimes omitted.

کچُھ عرْض کرْنے آیا 'he has come to represent something.'

It is difficult to distinguish this from the simple Infinitive; in fact, the Dative form may always be rendered as an Infinitive.

Genitive.

نہ مُجھ میں قُدرت کہنے کي
اَور نہ تُجھ میں طاقت سُنّے
کي رہیگي

'neither will there remain in me the strength of telling nor in thee the power of hearing.'

لکڑِیاں توڑنے کے واسطے 'for the purpose of breaking sticks.'

The following are instances of a somewhat peculiar use of the Genitive, which has been likened to the Latin Participle in *turus*.

یِہہ نَہِیں ہونے کا 'this cannot be (*lit.* this is not for being).'

مَیں نَہِیں مانّے کا 'I will not heed, or, I am not for heeding.'

اب مَیں عَجَم نَہِیں جانے کا 'I will not go to Persia (*lit.* I am not for going).'

جان و مال سے دریغ نَہِیں
کرّنے کا

'I will spare neither life nor wealth.'

It should be observed that this form of expression is always negative.

Ablative.

اِس کے سُنّے سے 'from the hearing of this.'

اُس کے مِلنے سے 'from meeting him.'

اُن کے آنے و رہّنے سے 'from their coming and staying.'

Locative.

اِن باتوں کے کہنے میں 'in speaking of these matters.'

وُہ مرنے پر ہَي 'he is upon (*i.e.* at the point of) dying.'

چُغل خوروں کي بات نہ سُننے میں 'on not listening to the talk of slanderers.'

316. As a verbal noun the Infinitive is frequently used to form compounds, like 'fox-hunting,' 'speech-making.' It then agrees with the noun to which it is joined in gender and number.

تکلِیف دینی 'annoyance-giving.'

زبان بولنی 'language-speaking.'

دانت کھولنے 'teeth-opening, *i.e.* laughing.'

سِوائے سچ بولنے کے 'except truth-speaking.'

بَہُت باتیں بنانِیں مُجھے خُوش نَہِیں آتِیں 'making up long speeches does not please me.'

اگر تُم کو اَیسي نا آشنائي کرني تھي تو پہلے دوستي اِتني گرمي سے کرني کیا ضرور تھي 'if it was for you to show such unfriendliness, then why was friendship-making with such warmth first necessary?'

317. Compounds are occasionally found in which the words do not agree. In these the Verb is a real Infinitive, not a verbal noun.

کام کے وقت سُستي لانا 'to be idle at work-time.'

دُنیا کے واسطے بَہُت مِحنت 'to labour much for this

کرّنا زِیادہ دَوڑنا هَي نا چِیز پر — world is to run after nothing.'

318. The Infinitive is used as an Imperative, and as such it generally takes the negative نہ, but مت is sometimes found.

یاد کرّنا — 'remember.'
جو یے کہیں اُس کو سچ جانّنا — 'what they say, know thou that to be true?'
میرے مُلّک میں نہ رهنا — 'don't stay in my country.'
وَهاں مت جانا — 'don't go there.'

319. This use of the Infinitive as an Imperative is especially found in recording a command or prohibition, much as it is in English.

مَیں تُمّهیں کہتا هُوں هرگِز قَسَم نہ کهانا — 'I say unto you, never swear (swear not at all).'
نصِیحت کي کہ همیشہ داناؤں کے ساتھ گُذّران کرّنا — '(he) advised (his son) always to associate with the wise.'
پر یِہہ یاد رکھ کہ وهاں کِسي چِیز کي طمع نہ کرّنا — 'but bear this in mind, not to feel a hankering after any thing there.'

Aorist.

320. This tense is a Subjunctive or Conditional relating to present or future time; the same office for past time is discharged by the Indefinite tense, see Rule 333.

It is generally preceded by اگر, جو, کِہ, تا کِہ, or some similar word, and may be translated by 'may,' 'might,' 'would,' 'could,' 'should.'

خُدا چاہے 'please God!'

یقِین جانے 'one should know for certain, one should be sure.'

اگر قاضي کہے 'if the judge should say.'

جو تُو میرا رفِیق ہو 'if thou wilt be my companion.'

اگر بہُت بھُوکھا ہو 'if he be very hungry.'

قَصَد کِیا کہ اُس راہ سے چلُوں '(I) formed the resolution that I would go by that road.'

خُدا کرے بادْشاہ کي مرْضي آوے جو رُوبرُو بُلاوے 'God grant it may come (into) the king's pleasure that he should call (you) to his presence.'

اگر طبیعت پر چھوڑ دیویں تو بِیمار کو شفا ہووے 'if they would leave it to nature the patient would get well.' (Rule 226.)

321. The Aorist is often used in colloquial and proverbial expressions, as a vague sort of Present Tense.

دیکھُوں 'I perceive.'

کیا دیکھے 'what does he see?'

تو دیکھے 'then he sees.'

کیا جانُوں 'how should I know?'

خُدا جانے 'God knows.'

گُناہ کوئي کرے سزا کوئي پاوے 'one commits the crime, another gets the punishment.'

گو سِر کٹے تو کٹے 'if one's head is cut off, then it is cut off.'

انّدھی پیِسے کُتّا کھائے پاپي کا مال اکارتھ جائے 'if the blind woman grinds, the dog will eat: the wealth of the wicked goes for nought.'

322. The Aorist is sometimes found with the Present Auxiliary added to it.

کھولُوں ھُوں 'I am opening, or, I am going to open.'

پرّگٹ کرُوں ھُوں 'I am going to make manifest.'

323. The Aorist is also used as a substitute for the Future.

کہو تو مَیں سنُوں 'speak then I will listen.'

مَیں اَیسا کمال ظاھِر کرُوں کہ اِس بیجان کودُعا سے جانْدار کرُوں 'I will show such perfection that by (my) prayers I will make this lifeless thing living.'

Future.

324. This simple tense requires no explanation. It is used just as in English, even to being employed politely for the Imperative.

آخِر مرِ جاؤنگا تب خُدا کو کیا جواب دُونگا — 'in the end I shall die, then what answer shall I give to God?'

صاحِب مُجھے کِتاب دینگے — 'you will give me a book, sir!'

Imperative.

325. The Imperative and the Aorist are distinguishable only in the second person singular; the context determines which is intended, and sometimes either is appropriate.

میرے پاس آ — 'come to me.'

اِدّھر آؤ — 'come hither.'

آسا جِیئے نِراسا مرے — 'let hope survive and despair die.'

ذرّہ مَیں بھي سُنُوں — 'let me also hear a little;' or, 'I also would hear a little.'

326. The Negative نَہِیں is not used with the Imperative; نہ is used with any person; مت 'don't,' which belongs especially to the second person singular, is often used with the second person plural, and even with the Respectful form.

اَیسا نہ کر / اَیسا مت کر — 'don't do so.'

جلدي مت کر — 'do not hurry.'

مت بولو — 'don't speak.'

بھُولیو مت — 'don't forget.'

327. The Imperative and the Aorist are so intimately connected that where one clause of a sentence is Imperative, the other also may take the Imperative form instead of the Aorist.

جو مُناسِب جان سو کر 'whatever you *may think* right so that do.'

جب تَیں تو پار چلّنے کي کُچھ تدبِیر کر 'whilst thou formest some plan for crossing over.'

Respectful Forms.

328. The Respectful form of the Imperative is very commonly used; it serves the purpose of our 'please,' 'be so good,' etc.

بیٹھِیے 'please to sit down.'

معُاف کِیجِیے 'pray forgive me.'

بھُولِیو مت 'pray do not forget.'

همارے کام میں هرگز دَخّل نہ کِیجِیو 'never interfere in my business.'

اُن کي آشنائي کا اِعَتِماد نہ کرِیئے 'place no reliance on their friendship.'

329. The Respectful Future is not often used.

اَور جو یُوں کہَینْجِیئگا 'and if you will please to pull so.'

اِنکو اُنھِیں کے حَوالے کِیجِیئگا 'will you then deliver these over to them?

330. The Respectful Imperative is also used, like *oportet* or *il faut*, with a sense of obligation, and may be translated *ought*, *should*, or *must*, and in this sense it is not confined to the third person.

اِس سے دریافت کیجیے — 'from this one ought to learn.'

اِس جنگل میں رہیے اور پاسباني کیجیے — 'we must stay in this wood and keep watch.'

آنکھیں دروازے کي طرف لگ رهي تهیں کہ دیکهیے کیا ظاهر هوتا هَي — '(my) eyes were fixed on the door (and I said = *ki*) I must see what is going to be revealed.'

کچھ اَیسي تدبیر کیا چاهیے — 'some such plan must be devised.'

331. It is also used as a Respectful Aorist, and in this sense it has a Plural یں.

اگر اِس حقیقت سے مُطّلع کیجیے — 'if you will please to make (me) acquainted with this fact.'

اگر ایک گنوار سے پُوچهیے — 'if one should ask a villager.'

کہ وَهاں اُس کو بهیجیے — 'whom one should send there.'

جِتني تعریف کیجیے سو بجا هَي — 'whatever praise one may make (whatever praise we give it), it is appropriate.'

حُکّم قتّل کا فرمایئں اور تمام عُمّرکي خِدّمت بھُول جایئں '(it is unseemly that kings) should give the order for execution, and should forget the service of a whole life.'

کَون سي خصّلتیں هَیں کہ قاصِد میں چاهِییئں 'what are the qualities which are required in an envoy?'

332. چاهِیئے 'one should wish,' the respectful form of چاهْنا, is in very common use. When it is used in reference to any particular person, it comes at the beginning of the sentence, and is followed at the end by a verb in the Aorist, the construction being similar to that of the French *il faut*. Or it may be preceded by a Dative of the person, and be followed by the Aorist.

چاهِیئے کہ قاصِد فاضِل هو 'it is necessary that the messenger should be honest.'

چاهِیئے اِنسان بلائے ناگهاني میں صَبّر کرے 'it behoves man that he should be patient under an unexpected calamity.'

مرّد کو چاهِیئے جو کهے سو کرے 'it behoves a man to do what he says.'

هرکِسي کو چاهِیئے اپّنا کام کرے 'it is right that every person should do his own work.'

شرّطیں جو چاهِییئں 'the conditions which are required.'

چهہ چِیزیں مرّد کو نہ چاهِییئں 'six things do not behove a man.'

جهُوتهي باتیں کرني نہ چاهِییئں 'telling lies is improper.'

333. When employed in a maxim or remark of general application, چاهِيئے comes at the end of the sentence, and is preceded by a Past Participle uninflected. (See Rule 126.)

ادب سِيكها چاهِيئے 'one ought to learn good manners.'

آنْدهي كها چاهِيئے 'one might call it a storm (or, it might be called).'

دوسْتوں كي بات مانا چاهِيئے 'one should hearken to the words of friends.'

نا اُمّيد نه هُوا چاهِيئے 'one ought not to despair.'

جانِ كي مُحافظت هر ايك شَي پر مُقَدّم جانا چاهِيئے 'one ought to consider the preservation of life (as) paramount to everything.'

The Infinitive is sometimes used instead of the Past Participle.

Indefinite.

334. This consists of the Present Participle, but it is especially used in respect of time past. It is a *Past Conditional*, and as such is often preceded by اگر, جو or a similar word; and it is also a *Past Habitual*, in which sense it has جب or some equivalent adverb before it.

اگر وُه آتا تو كُچهه نُقْصان نه هوتا 'if he had come, then there would have been no loss.'

اگر وُه پاني نه لاتي تو يِهه اُسكے باسن پهوڑ ڈالتا 'if she did not bring water, then he would break her pots.'[1]

[1] In this example, as in many similar ones, the speaker carries herself back to the time of which she is speaking, and so properly uses the Aorist for what was to follow. (See Rules 320 and 382.)

کاشکے تیرے بدّلے خُدا اندھا بیٹا دیتا — 'would that instead of thee God had given (me) a blind son.'

اگر اُس وقّت زمین پھاٹے تو مَیں سما جاؤں — 'if at that time the earth had opened I would have gone into it.'

جب کُتّے کو دیکھتے ایک گِرْدا اُس کے آگے پھینک دیتے — 'when they used to see the dog they used to throw down a loaf before him.'

وُہ تاجِر دربار کے وقّت حاضِر رہتا — 'that merchant used to attend at the time of *darbār*.'

کوئي پتّھر سے مارتا لیکِن یِہہ اُس جگہہ سے نہ سرکتا — 'one would hit him with a stone, but still he would not move from that place.'

In the following passage we have both the *Conditional* and *Habitual*.

جب جُواري جِیتتا تو اَیسا غافِل ہو جاتا کہ کوئي اُسکے کپڑے اُتار لیتا تَو بھي اُسے معلُوم نہ ہوتا — 'when the gambler used to win, then he used to become so heedless that if anyone took off his clothes, even then it would not be known to him.'

335. The Indefinite must not be regarded as a Present tense; but still it is sometimes used for a vague sort of Present. When apparently used as a Present, the auxiliary may be regarded as understood.

وُہ کیا کرْتا 'what is he doing?'

عِشْق و مُشْک نہیں چھِپْتا 'love and musk (are) not concealed (cannot be concealed).'

Present Tense.

336. This answers to all the forms of the English Present: 'I speak,' 'I am speaking,' and 'I do speak.'

کیا دیکھْتا ہَي 'what does he see?'

پھُول پھل پھُولْتے پھلتے ہَیں 'flowers and fruits are blooming and ripening.'

جھڑِیاں لگ جاتِیں ہَیں 'showers keep falling.'

کٹورے رات بھر ہَینگے جھنگْتے 'cups all night long are clinking.'

سَیکْڑون پـري‌پَیکر جھُولْتِیاں ہَیں 'hundreds of fairy-faced (girls) are swinging.'

337. When two present tenses are connected by a Conjunction, it is unnecessary to repeat the auxiliary.

کہاں سے آتا اور کِیدھر جاتا ہَي 'from whence it comes and whither it goes.'

وُہ نہ ہِلْتي ہَي نہ ڈُلْتي 'sheneither moves nor stirs.'

338. The Present Tense is used like the Historical Present in English to give point and life to a narrative and make it more vivid.

دیکھْا کہ سب کا لِباس سِیاہ ہَي اَور ہر دم نالہ ہَي '(I) saw that all their garments are black, and that every moment there is lamentation.'

339. The Present Tense is also used for an Immediate Future like the English, 'I am going into the country,' 'he is coming to-morrow.'

جلّد پھِر آتا ہُوں 'I am coming back soon.'

اب مَیں اِسے اَیسا قَید کرّتا ہُوں 'now I will so imprison him.'

اگر مُجھے حضُور میں لے چلّتا ہَي 'if you will take me into the presence.'

نہِیں تو مَیں اپّنے تَئِیں ابّھي ہلاک کرّتا ہُوں 'if not I will kill myself immediately.'

Imperfect.

340. This corresponds exactly with the English Imperfect.

یے باہِر نہ نِکلّتے تھے 'they were not going out.'

Past, Perfect, and Pluperfect Tenses.

341. The use of the Agent case with Active Verbs has been explained (193). In other respects these tenses are used as in English, only that the Pluperfect is more consistently and regularly used for an anterior action than the same tense is in English.

بِلّي آئي تھي مَیں نے اُس کو ٹٹولا تھا بھِیگي تھي 'the cat had come in, I had felt her, she was wet.'

Here the two 'hads' are superfluous in English.

342. The Past Tense is sometimes used with اگر instead of the Aorist.

اگر پادشاہزادي ناخُوش ‘if the princess is displeased.’
ہُوئي

اگر ایک سال کے عرصے میں ‘if in the course of one year
اُس کا سُخن راسْت ہُوا his statement becomes true.’
اگر اُس کے صدقے ہُوا تو ہُوا ‘if I become a sacrifice for him I am (sacrificed).’

343. A Perfect is occasionally met with formed thus: پکڑے ہَي ‘he has seized;’ کرے ہَي ‘he has made.’ This last example shows that it is not the Plural Past Participle that is used, but rather the Past Conjunctive, so that the full meaning of the above examples is ‘having seized, he is,’ and ‘having done, he is.’ This also explains why the Nominative is used with it, not the Agent.

ایک مینڈک کو سانپ ‘the snake has caught a frog.’
پکڑے ہَي

آتشِ عِشق سے جلے ہَي دِل ‘(my) heart is burnt with the fire of love.’

اژدھا جو مُنہ پسارے ہَي ‘the dragon who has opened his mouth.’

گہہ کرے ہَي برگِ گُل مرکب ‘now it has made the leaf of the rose its chariot.’[1]

[1] The examples given are all of the third person singular, but there is nothing in the nature of this form to thus limit it. I believe I have seen وے پکڑے ہَیں, but I have not preserved the reference.

The Additional Tenses.

344. The following examples of the 'Additional tenses' show how they are used.

جہاں سانپ رہّتا ہو — 'where the snake may be staying.'

ہرچنّد کہ جِنّس میں اِتّحاد رکھتا ہو — 'although it may have an identity in (of) kind.'

وُہ اپنّے جي میں کیا کہَتا ہوگا — 'what will he be saying in his mind?'

اَیسے غرِیب ہزاروں تُمھارے مُلکوں میں آتے جاتے ہونّگے — 'thousands of such poor people will be coming and going in your dominions.'

قِسّمت میں جو لِکھا ہو — 'what may have been written in (one's) destiny.'

کِسي نے اُسے دیکھا ہو — '(if) any one may have seen him.'

یہاں کہِیں بَیٹھا ہوگا — 'he must be seated somewhere here.'

آپ نے یِہہ خبّر سُني ہوگي — 'you must have heard this news, sir.'

تُو ناحقّ مارا گیا ہوتا — 'thou mightest have been wrongfully slain.'

کاشکے مَیں نے اس کو دیکھا ہوتا — 'would that I had seen him.'

Present and Past Participles.

345. The Present Participle is used as the Indefinite tense, and the Past Participle as the Preterite. They are also used as Participles connected with and qualifying the Nominative Case; in this capacity they are generally but not invariably followed by هُوا 'as;' دیکھتا هُوا 'seeing;' بولا هُوا 'spoken.'

وُہ دُعا دیتا هُوا چلا گیا 'he giving blessings went away.'

بازِ شِکار کرّتا هُوا اُڑّتا پھرّتا تھا 'the hawk was flying about hunting.'

اُس کے سامھّنے دانے پڑے هُوے هَیں 'before him grains were lying.'

کبھي هنّستا کبھي روتا اپنے دن کاٹّتا 'sometimes laughing, sometimes weeping, he (was) passing away his days.'

اُن کو دیکھتا بھالتا اَور سَیر کرتا هُوا آگے چلا 'gazing at them and surveying them I went onward.'

اَور بَیٹھا دیکھا کرے 'and seated (sitting still) should keep looking on.'

346. Instead of agreeing with the Nominative, as in the examples of the last Rule, they may be used in the inflected form masculine, some particle being understood.

وُہ راہ میں چلتے هُوئے 'he going along the road.'

ڈرتے ڈرتے مَیں پاس گیا 'I fearing approached.'

اپّنے سامھّنے آتے دیکھا '(he) saw (some one) coming in front of him.'

رنگ برنگ کي پوشاکیں پہنے ہوئے '(girls) wearing garments of various colours.'

This construction is used in many useful phrases.

دِن دِیئے 'during the day.'

صُبح ہوتے 'on its becoming morning, at daybreak.'

دیتے وقت 'at the time of giving.'

شُروع کرتے وقت 'at the time of beginning.'

میرے رہتے 'pending my stay.'

گِرتے پڑتے 'limping (and) stumbling.'

اسباب ہوتے 'there being means.'

ہاتھ پانوں کے ہوتے 'being (possessed) of hands and feet.'

347. The Present Participle governs the same case as its verb.

اُس کو دیکھتا 'seeing him.'

پہاروں کو کاٹتا ہُوا 'cutting (through) the mountains.'

348. The Past Participle is used participially in a neuter or passive sense.

اور بَیٹھا دیکھا کرے 'and seated should look on.'

سانپ کا بھیجا ہُوا آیا ہُوں 'I am come being commissioned of the snake.'

کِسي درخت میں لٹکا ہُوا 'hung in a certain tree.'

اگر ایک ہاتھي زنجِیر تُڑائے ہُوئے آتا ہو 'if an elephant with his chain broken should be coming.'

It is also used adjectively, as in Rule 350.

The Conjunctive Participle serves as the Active Past Participle.

349. When the participles are used with an accusative, they sometimes agree with it and sometimes are undeclined.

بیٹے کو مُوا دیکھکر ‘having seen (his) son dead.

نہیں تو مُجھے پُہنچا جان ‘if not, consider me (as already) arrived.’

اُسے ہتّھیار باندھے ہُوئے اور محلّ میں آتے ہُوئے دیکھکر ‘having seen him armed and entering the palace (entering the palace armed).’

350. Both the Present and Past Participles are used adjectively; ہُوا is then generally combined with them, but it is sometimes omitted.

ایک بولتي ہُوئي مَینا ‘a talking *mainā* (bird).’

اُس سوتے ہُوئے جَوان کے ‘of that sleeping young man.’

ایک لِکھا ہُوا کاغذ ‘a written paper.’

مُوئے ہُوئے شیر کي ہڈّیاں ‘the bones of a dead tiger.’

ایک پھُولا پھلا باغ ‘a flowery and fruitful garden.’

اگر وے یاد کي ہُوئیں باتیں فِکْر کریں ‘if they would reflect on those facts committed to memory.’

Conjunctive Participle.

351. This Participle obviates the necessity of employing a conjunction; for instead of saying, ‘he came

and said,' the Hindūstānī employs this Participle, and the construction is 'he having come, said.'

دانِشمنْد شرْمِنْدہ ہوکے پھِر آیا 'the learned man having become ashamed came back.'

یِہہ بات دِل میں ٹھہرا کر مِیر عِمارت کو بُلْواکر حُکْم کِیا 'having settled this matter in his heart, having sent for the architect, he gave the command.'

دائي ساتھہ لِیئے میرے مکان میں آئي 'having taken the nurse with her she came to my room.'

پہر رات گئے 'a watch of the night having gone.' (Rule 106.)

352. When the Conjunctive Participle of a Neuter Verb is used, the sentence is generally governed by the Verb, not by the Conjunctive Participle. But if the Participle belongs to an Active Verb, the Participle is the governing word:

Neuter.

اَور دُوکان سے جاکر خرِید کر 'having gone, buy it from some other shop.'

کچُھہ کھانے پِینے کا شُغْل باہم بَیٹھْکر کریں 'having sat down together, let us engage in eating and drinking a little.'

ایک شخْص کِسي دانا سے جاکر پُوچھا 'a person went to a wise man and asked.'

Active.

تُو جب اُس سے قَول قرار پھِر آنے کا کرکر میرے پاس آیا — 'when thou didst come to me, having made a promise of returning.'

اگر تھوڑا تھوڑا یہاں سے بازار کو لے جاکر بیچوں — 'if having taken a little from hence, I sell it at the market.'[1]

دُوسّري پوشاک پہن کر آیا — 'having put on another dress he came.'

353. The Conjunctive Participle and the Verb may each have its respective object.

شہّر میں سے اس کو بیچ لاؤ — 'having sold this, bring from the city.'

اُس گوہر کو بیچ کر اس کي قِیمت لے آیا — 'having sold the jewel, he brought its price.'

بیوفائي کو معَیوُب جانکر مَوت اِختِیار کي — 'deeming faithlessness infamous, he chose death.'

354. When the sentence is negative, the negative is generally prefixed to the Verb, not to the Participle.

چِراغ گھر کا بُجھاکر نہِیں آیا ہُوں — 'having put out the house-lamp, I have not come, *i.e.* I have come without putting it out.'

پُکارکر مت بول کہ وُہ آواز سُنکر اِدھر نہ آویگا — 'having called out do not speak, (*i.e.* do not speak loud) lest he, having heard a voice, should come here.'

[1] Though *le-jānā* is neuter, it governs an Accusative.

خبردار غُلام کو اپنے ساتھ لیکر نہ جانا — 'beware! do not take your slave along with you.'

تا کوئي سُرنگ لگاکر نہ پہُنچے — 'so that no one might form a tunnel and get there.'

Present and Past Participles.

355. Both the Present and Past Participles are used occasionally as verbal nouns (but see Rules 311, 314, 315).

اَور قلم چلتّے میں — 'and the pen in moving.'

ڈُوبتے کو تِنکے کا آسرا بہُت ہَي — 'to a drowning man the support of a straw is a great deal.'

مُجھے سوتے سے جگایا — 'he awoke me from sleeping.'

میرا کہا نہِیں مانتا — 'he does not heed my word.'

ایک دفع کے سمجھے پر فریب نہ کھائے — 'one should not be deluded by an opinion (formed) upon one occasion.'

356. The inflected past participles کہے, پُوچھے, سمجھے and some others have a passive signification when preceded by بے, بغَیر, بِن and negative prefixes, thus—

بے کہے — 'without being told.'

بغَیر پُوچھے — 'without being asked.'

بِن سمجھے — 'without being understood.'

بے مارے — 'without being stricken.'

بے بُلائے 'without being called.

کہ تُو بے بُلائے جاوے 'that thou shouldst go without being called, and talk without being asked.'

اَور بے پُوچھے کُچھ بات کہے

کہ بے میرے کہے میرے ساتھ کھانا کھاتا ہَي 'who without my permission art eating food with me.'

Adverbial Participle.

357. This is the Present Participle inflected, with the particle هي added, which gives to it the sense of 'upon,' 'immediately upon,' and sometimes 'whilst.' It answers the purpose of our phrase 'as soon as.'

صُبْح ہوتے هي 'on its becoming morning, as soon as it was day.'

اُسے دیکھتے هي 'immediately on seeing him.'

اِس قِصّے کے سُنْتے هي 'directly on the hearing of this story.'

See Rule 355.

جاتے هي 'upon going, whilst he was going.'

Noun of Agency.

358. This, in addition to being the verbal agent, as پڑْھنے والا 'a reader,' is also used as a substitute for an active future participle, as آنے والا 'one who is about to come,' هونے والا or هونے هارا 'one who is about to be;' this latter is shortened into هونْہار.

Passive Verbs.

359. The Passive voice is of rare occurrence, and it has been argued that there is no real Passive in the language. But passages in which it occurs are to be found in all writers, and some few forms, such as مارا گیا 'he was killed,' are of constant occurrence. Though the occasional use of it is undoubted, foreigners will do well to avoid it; and it is easy to do so by using neuter or nominal verbs. Official documents written under English influence resort to the Passive form much more freely than writings of pure native origin.[1]

پادشاہ فقط عدل کے واسطے پوچھے جائینگے — 'kings will only be interrogated about justice.'

میرا دِل اُس کي جُدائي کي آگ سے جلا جاتا ہَي — 'my heart is being consumed with the fire of his absence.'

جو اُن کا عِلاج کِیا جاۓ — 'if their cure is effected.'

اُس وقّت کیا تدبِیر کي جاویگي — 'then what plan will be formed.'

مُجھ سے دیکھا نہِیں جاتا — 'it is not seen by me (I do not like to see it).'

پہچانے نہِیں جاتے — 'they are not recognized.'

ایک اَیسا سبب پایا گیا — 'such a reason was found.'

[1] The seven examples are taken, in order, from the *Bāgh-o-Bahār*, *Totā Kahānī*, *Khirad Afroz*, *Ikhwānu-ṣ*, *Ṣafā*, *Akhlāḳ-i Hindī* *Ārā'ish-i Maḥfil* and *Gul-i Bakāwalī*.

Causal Verbs.

360. All Causal verbs are necessarily Active, and require the case of the Agent. They govern two Accusatives: that of the person is represented by the Dative; that of the thing by the Nominative. See 219.

اُن کو ناشتا کرّوایا 'he made them take breakfast.'

Compound Verbs.

361. In all compound verbs, the second, or conjugated verb, determines the syntactical construction; if that is neuter the whole compound is neuter; if active the whole is active. Thus کھانا 'to eat,' is active, but کھا جانا 'to eat up,' is neuter; لینا 'to take,' is active, but لے آنا or, as contracted, لانا 'to bring,' is neuter.

But there is one remarkable exception to this rule in the compound دِکھائي دینا 'to appear.'

پر ایک جوگي دِکھائي دِیا 'but a *jogi* appeared.'

Nominals.

362. These Compounds may be either neuter or active, according as they are formed with verbs like ہونا and آنا or کرنا and لینا.

363. The bond of union sits very lightly on Nominal Verbs. Sometimes the whole compound is treated as a

Verb; but as frequently the union is dissolved, and the noun and verb are dealt with as independent words.

364. Neuter Nominals are dealt with as simple verbs. They agree with the Nominative case, and when formed with a declinable Adjective the Adjective also agrees. See Rule 255.

وُہ رُخصّت ہُوا 'he took leave.'

اگر یِہہ میرے رُوبرُو تربِیَت نہ ہوگا 'if he shall not be educated in my presence.'

یے باتیں پسند نہیں آتِیں 'these words do not please.'

مُجھے بھي وزِیر کا کہّنا یاد آیا 'I also remembered the *wazīr's* statement (*lit.* to me also the *wazīr's* statement came to remembrance).'

جب عِمارت پسنّد پڑي 'when the edifice was approved.'

یے ساتوں لڑکِیاں کھڑِیں تھِیں 'these seven girls were standing.'

365. But Nominals formed with the verbs آنا, لگّنا, پڑّنا, etc., frequently disintegrate, and the verb agrees with its own noun.

اُن کو یاد آیا 'they remembered (to them memory came).'

اُس کو یقِین آیا 'they were certain.'

مُجھہ کو تُجھہ پر افسوس آتا ھي 'I am sorry for you.'

پیٹ میں آگ لگي 'fire kindled in my stomach.'
کہ وقّت پر کام آتا ھي 'so that on occasion it becomes useful.'

366. Active Nominals require the Agent with the Past Tenses like simple Active Verbs, and have the same regimen; but when they have no Accusative the compound disintegrates and the verb agrees with its own noun.

اُس نے عرض کي 'he represented.'[1]
شرارت پر نظر نہ کي 'he did not observe the villany.'

367. Active Nominals may, like simple verbs, govern an Accusative case; but more frequently the compound is broken up, the verb takes its own noun for its object, and the latter governs the Genitive or other appropriate case.

دیوؔ کو رُخصت کِیا 'he dismissed the demon.'
کبُوتر کا قِصّہ مَیں نے اِس لِیئے ذِکر کِیا 'for this reason I have told the story of the pigeon.'
مَیں نے تُجھے اِس واسطے پرورِش کِیا تھا 'I brought you up for this purpose.'
یے ھُنر ھمکو کِسي نے تعلِیم نہِیں کِیئے 'no one taught us these arts.'
اُس مہ رُو کا مُکھڑا یاد کرتا '(I was) remembering the countenance of that moon-faced one.'

[1] This rule is reasonable, but عرض کِیا is frequently met with.

بادشاہ نے اُس کي تعرِيف کي 'the king praised it' (*lit.* made the eulogy of it).

تُو کِس کا ذِکْر کرتا هَي 'of whom art thou making mention?'

شُکْر خُدا کا کِيا '(I) gave thanks to God.'

اِس بات کے تحْقِيق کرنے سے کيا حاصِل 'what (will be) gained by investigation of this matter?'

همارے کام ميں هرگِز دَخْل نہ کِيجِيو 'never interfere in my business.'

ايک بهاري خِلعت کو خوجے کو عِنايت کي '(I) gave the eunuch a valuable (*lit.* heavy) robe.'

اُس کو مُصاحبَت ميں داخِل کِيا 'I introduced him into (my) society.'

368. Active Nominals formed with Adjectives remain intact: they generally govern the Dative form of the Accusative, and the Adjective is uninflected. See Rule 255.

تيرے کہنے کو قبُول کِيا '(I have) accepted your statement.'

خُدا نے اُس سنگدِل کے دِل کو نرم کِيا 'God softened the heart of that stony-hearted one.'

اگر حَيوانات کے احْوال اور فائدے کو معلُوم کريں 'if they should understand the facts and the uses of the animals.'

Potentials and Completives.

(Formed of a Root with سکّنا and چُکّنا. Rules 121, 122.)

369. There is nothing peculiar in the use of these verbs; both سکّنا and چُکّنا are neuter, so the compounds follow the neuter construction. The perfect of the completive verb differs but little from an ordinary perfect.

کُچھ کُچھ هم سُن چُکے هَیں 'I have heard a little.'

The Future of this compound serves also as a Future Perfect.

وُہ لِکھ چُکیگا 'he will finish writing,' or 'he will have finished writing.'

370. *Continuatives.*

(Formed of a Present Participle, followed by جانا or رهّنا. Rule 123.)

تُمهارے هاتهہ سے مال جاتا رها 'your wealth was entirely lost.'

فِکّرِدِل سے اُس کے جاتي رهیگي 'care will depart from his heart.'

371. *Frequentatives and Desideratives.*

(Formed of a Past Participle with کرنا and چاهّنا. Rules 126, 127.)

The Desiderative expresses the wish to do a thing, and also the intention of doing something immediately.

مَیں سفر کِیا چاہْتا ہُوں 'I am about to make a journey.'

372. Inceptive, Permissive, and Acquisitive verbs formed from an inflected infinitive, followed by لگنا, دینا and پانا. Rules 132, 133, 134.

اگر تُو مُجھے اِس باغ میں سَیر کو جانے دو تو بِہتر 'if you will allow me to go for a walk in this garden then (it will be) better.'

نہ مُجھے کوئي دیکْھنے پاتا تھا 'no one could get to see me.'

لگنا is not unfrequently placed at the beginning of a sentence, and the Infinitive at the end.

اَور لگا اُس کا مُنْہ دیکھ دیکھ بے قرار ہو رونے 'and having looked again and again at his face, being disturbed (in mind) he began to weep.'

PREPOSITIONS.

373. The words given in Rule 155, which are used as substitutes for prepositions, often dispense with the genitive sign, as:

اِس پاس 'near this.'

کِس واسْطے 'for what reason, why?'

374. They generally follow the genitive they govern, but they are frequently placed before it without affecting

their meaning. There is one exception: ساتھہ, when it precedes the Genitive, means 'for all,' 'besides;' and when it follows, signifies 'along with,' 'in company.'

ساتھہ اُس کے عُمْر مِحْنت کے ساتھہ کٹیگی 'besides that, life will pass with labour.'

ساتھہ اُس کے کہ وُہ آپ چھوٹا اَور ناتَوان ہو 'for all that he himself is little and feeble.'

اُس کے ساتھہ گیا '(I) went along with him.'

375. It has been stated in Rule 157 that some of the words used with the power of prepositions take کے when they precede the noun and کي when they follow it. These words are all feminine, but throw off their proper gender when they are placed before the noun. Dr. Gilchrist attributed this *to mistake*. Forbes very properly rejects such a supposition, but makes no attempt to account for this grammatical anomaly, resting satisfied with saying that it is the usage of the language. It may perhaps be explained by the fact that the words which are commonly placed before the Genitive (viz. *mu'āfiḳ*, *sivā'e*, *sāth*, *baghair*, etc.) are all masculine; and so کے being required by the great majority of the words in that position, it has arbitrarily or without consideration been extended to others. With the exceptions of مانَنْد and مِثْل the words in the list are very rarely placed before the noun; one or two instances of each are all that have been met with, and these are not sufficient to warrant

the laying down of a precise rule for them. As regards مانّند, there can be no doubt as to the general practice of making it govern کے when it comes before the noun and کي when it follows it. But there are exceptions to this. The author of the *Gul-i Bakāwalī* almost invariably[1] connects it with کي in both positions, thus مانّند پروانے کي 'like a moth,' and بادشاهوں کي مانّند 'like kings.' In the *Ārā'ish-i Maḥfil* we find مانّند اِنّسان کي 'like man.' But the author of the *Khirad Afroz* takes the opposite course and prefers کے to کي in both positions: In page 12 (Eastwick's ed.) مانّند کے is used no less than four times. Although the general practice is as above stated, and will probably prevail, it can hardly be looked upon as definitively settled. مِثّل is feminine, but it generally precedes the noun and takes کے: thus,

مِثّل هِرن اَور خرّگوش اَور حِمارِ وحْشي وغيرہ کے 'like the deer, and hare, and wild ass, etc.'

مِثّل طبِيب ونُجُومي کے هَيں '(they) are like physicians and astrologers.'

ADVERBS.

376. جب تلک, جب تک, meaning 'until,' generally take the Aorist, which commonly has a negative with it, but sometimes not.

جب تلک جوان نہ هو 'until he becomes a young man.'

[1] I have noted only one exception.

جب تک مَیں تُجھے خبّر نہ دُوں 'until I give you intelligence.'

جب لگ کہ اُس کا نُقّصان نہ ہوگا تب لگ میري قدر نہ جانیگا 'until some loss happens to him he will not know my value.'

جب تلک اُس کا دم نہِیں لینے دیتے 'until his breath departs (he dies) they do not allow him to take breath.'

جب تک تُو اُس جَوان کو ساتھ لیکر آوے 'until you bring that young man with you.'

جب تک تُو کھَینچے 'whilst thou art drawing.'

377. جو, which is a pronoun meaning 'who' or 'which,' is also an adverb signifying 'if,' 'when,' 'since,' and sometimes 'that.' When followed by the correlative سو or by وُہ it must be a pronoun; but when تو is the correlative, it is an adverb.

جو تُو میرا رفِیق ہو تو مَیں چلُوں 'if you will be my companion then I will go.'

تُو ذرّا بھَونّک جو گھر کا مالِک جاگے 'do thou bark a little that the master of the house may awake.'

378. اگر, 'if,' is generally followed by the correlative تو. It governs either the Aorist, the Indefinite, or one of the Past Conditionals, but it is occasionally found with the Past tense or Future tense.

اگر حُکم کرو 'if you give the order.'
اگر یِہہ راز فاش ہُوا 'if this secret is disclosed.'
اگر تُو اِس وقْت نہِیں آویگا 'if thou wilt not come now.'

379. هي is an emphatic particle, meaning 'very,' 'even,' 'only,' etc.

اَیسا هي کار کرْدہ 'so very expert.'
اَیسا هي بڑا 'ever so great.'
یِہي عجُوبہ دیکھا 'this only wonder did (I) see.'
ایکْ هي حملے میں 'in only one assault.'

380. The interrogative کہاں is used to mark an extreme degree of dissimilarity and incompatibility.

مَیں کہاں اور تُو کہاں 'where am I and where art thou?' ('what is there in common between me and thee?')
کہاں پري کہاں اِنسان 'where is the fairy, and where is man?'

CONJUNCTIONS.

381. The word کِے as a Conjunction signifies 'that.' It is also used for 'or,' 'than,' and 'for.'

اغْلب هَي کِہ طبِیعت بحال هووے 'it is probable that (your) health will be restored.'
یہاں تلکْ کِہ ایکْ روز بولي 'until that one day she said.'
آدْمي کو چاهِئے کِہ اِنْصاف سے نہ چُوکے 'it is incumbent on man that he fail not in justice.'

تُم نے کچھ عِلْم منْطِق کا بھي سِیکھا ھي کِہ نہیں — 'have you studied the science of logic at all or not?'

اِس کو کِہ اُس کو ٹُو لیوے — 'thou mayest take either this or that.'

لازِم ھَي کِہ پڑھنا چاھِیئے کِہ یِہہ سب سے بِہتر ھَي — 'it is necessary that one should learn to read, for this is better than every thing.'

ایک آدْمي مرے بِہتر کِہ تمام شہر — 'it is better that one man should die than the whole city.'

IDIOM. مُحاورہ *muḥāvara.*

382. The Hindūstānī, like other languages of the East, prefers the *recta oratio* to the *obliqua*, *i.e.* it employs the direct or dramatic form of narrative, such as we find in the Bible, not the indirect way in which Europeans report the words of others. Thus the phrase, 'He told me he had sent the letter,' would run in Hindūstānī, 'He told me thus, I have sent the letter.' The exact words of the speaker are always reported, and they are introduced by the conjunctions کے or جو which may be translated 'thus' or 'saying,' and are in fact equivalent to our inverted commas. The same mode of expression is used to express the thoughts passing through a person's mind. As the exact words or thoughts are expressed, it follows that the verb will be in the tense appropriate to the time when the words were used or the thoughts occurred.

'he saw that "except this there is no escape for me."'	اُس نے دیکھا کہ سِوائے اِس کے میرا چُھٹکارا نہیں
'take an oath, saying, "I will never do such a wicked act again."'	قَسَم کھا کہ پھِر اَیسا بُرا کام نہ کرُونگي
'the king's brother wished to go hunting' (*lit.* wished thus "I would go a hunting").	بادّشاہ کے بھائي نے چاھا کہ مَیں شِکار کو جاؤں
'then one may know thus, "he has become kind to me."'	تب معلُوم کرے کہ مُجھ پر مِہربان ھُوا
'your honour said thus, "I will come to-morrow:" I waited a long time, but you did not come.	آپ نے فرْمایا تھا کہ کل آؤنگا مَیں نے بہُت رسّتہ دیکھا پر آپ نہ آئے

Relative and Correlative.

383. The Relatives and Correlatives of Pronouns, Adjectives, and Adverbs are extensively used in Hindūstānī, and are very congenial to the taste of the people and the character of the language. The use of them should be carefully studied. Some examples follow:

'what is done is done, and what has been has been.'	جو کِیا سو کِیا اَور جو ھُوا سو ھُوا
'the farther he goes onwards the more will he lose the way.'	جِتّنا آگے بڑھیگا زِیادہ راہ بھُولیگا
'does any one know how it ought to be done.'	جَیسا کہ چاھِیئے سو معلُوم

شاہزادے نے جَیسي کہ چاہِیئے ویَسي ہي جَوانمَرْدي کي — 'the prince exhibited just such courage as was necessary.'

جب تلک سانْس تب تلک آس — 'while there is life there is hope.'

جہاں گُل تہاں خار — 'where the rose, there the thorn.'

جَیسا دیس وَیسا بھیس — 'as the country, so the custom.'

جَیسے کو تَیسا ملے — 'Like joins like.' ('Every Jack will find his Gill.')

وُہ جَیسي چاہِیئے ویَسي اچّھی نہِیں — 'she is not so good as she should be.'

جب تک کہ کوئي مِحْنت نہ اُٹھاوے تب تک دَولتِ دُنیا نہ پاوے — 'as long as a man takes no trouble, so long will he fail to obtain worldly prosperity.'

جِتْنا چاہِیئے اُتْنا لے لے — 'take as much as may be necessary.'

The Negative.

384. The position of the Negative in Relative sentences, and in sentences comprising a Conjunctive Participle, has already been shown in Rules 376 and 354. Sentences like the following are of the same character.

اِس وقْت دَرْوازہ کھولْنے کا حُکْم نہِیں — 'there is an order not to open the gate at this time.'

بہُت مُدّت ہَي کہ آپ کا خَطّ نہِیں آیا — 'it is a long time since your honour's letter came.'

ڈرتا ہُوں کہ شایَد دُعائے بد نہ کریں — 'I am afraid lest he should curse (me).'

سرکار کا حُکم نہیں کہ دُوکانْدار کِسي سِپاهي کے هاتھ سے کچھ چیز لے — 'it is the order of government that no shopkeeper should buy anything of a soldier' (*lit.* it is not the order of government that any shopkeeper should take anything of a soldier).

Repetition of Words.

385. The repetition of words, or the coupling of words of similar sound, is a very favourite device; for anything in the way of a rhyme or jingle is acceptable to Indian taste. Sometimes the repetition or coupling is made for the sake of the mere sound, but frequently it strengthens or modifies the sense. (See R. 135).

Nouns and Pronouns and Numerals are often repeated to convey the idea of distribution, such as is expressed by our words 'each,' 'every,' 'one by one.'

خُوب سینْک سانْک کے — 'having well warmed them' (*sānk* having no distinct meaning).

رونا دهونا خُوب نہیں — 'weeping and wailing (*lit.* washing) is no good.'

صُبْح هوتے هوتے — 'as morning approaches.'

جورُو خاوِنْد مِلے جُلے رهنے سهنے لگے — 'wife and husband united began to dwell together.'

اپّنا مال مےِ منافِع سَمجَھ بُوجھ — 'having ascertained the amount of your property as well as the profit.'

جان بُوجھ کر — 'having known and understood (*i.e.* designedly, of malice aforethought).'

کُچھ پِیس پاس رھے تھے — 'they kept grinding something.'

بغَیر پُوچھے گچھے — 'without being asked.'

گھبرا کر کپڑے وپڑے پھینّک پھانّک دِیئے — 'being amazed (I) flung down my clothes.'

بہُت آدّمي جھُوٹھ مُوٹھ بکے جاتے ھَیں — 'many people go on babbling falsehoods.'

حقِیقت پل پل گھڑي گھڑي اَور پہر پہر اَور دِن دِن مہِینے مہِینے اَور برس برس کي مُفَصّل عرْض کرو — 'relate in detail the account of every moment and every hour, of every watch and every day, month after month and year after year.'

اقّسام اقّسام کي چِیزیں — 'things of many kinds.'

جہاز ایک پہار سے ٹکّر کھاکے پُرزے پُرزے ھو گیا — 'the ship having received a blow from a rock (having struck on a rock), went to pieces.'

ھر ایک کو پانّچ پانّچ سات سات روپِیے دیتا — 'he gives to each one 5 or 7 rupees apiece.'

Verbs.

386. کھانا, 'to eat;' اُٹھانا, 'to raise;' کھینچنا, to draw.

These three verbs are used similarly but not interchangeably, in the sense of 'to feel,' 'to experience,' 'to endure,' 'to suffer.'

زخم کھانا	'to receive a wound.'
رحم کھانا	'to feel compassion.'
ہَوا کھانا	'to take an airing.'
قسم کھانا	'to take an oath.'
چُغلي کھانا	'to backbite.'
میں نے مار پیٹ کھائي	'I received a beating.'
غوطے پر غوطے کھاتا تھا	'I was suffering immersion after immersion.'
رنج اُٹھانا	'to endure grief.'
صدمے اُٹھانا	'to receive blows.'
حظ اُٹھانا	'to feel pleasure.'
اُس نے بڑي محنت اٹھائي	'he underwent great labour.'
مزا جَواني کا اُٹھا	'enjoy the pleasures of youth.'
تکلیف کھینچنا	'to suffer annoyance.'
تصدیع کھینچنا	'to feel vexation.'
اُس نے بہت سختیاں کھینچیں	'he suffered many hardships.'
مَیں نے دو تین فاقے کھینچے	'I endured two or three fasts.'
وُہ میرا اِنتظار کھینچ رہا تھا	'he had been expecting me.'

387. لگّنا.

This Verb means 'to touch,' 'come in contact,' etc., etc., and it is used in a great variety of phrases, which should be examined and committed to memory whenever met with.

هاتھ لگّنا 'to come to hand (to be obtained).'

آگ لگّنا 'to catch fire,' thus گھر میں آگ لگي 'a fire broke out in the house.'

حانِ شِیرِین بھي تلخ لگتي ھَي 'one's precious life even becomes bitter.'

The Active form لگانا is also similarly used.

آگ لگانا 'to set on fire.'

مَیں نے تلوار لگائي 'I applied the sword (I struck with the sword).'

388. مِلْنا 'to meet, accrue.'

This word is in common use. Being a neuter verb it does not exactly correspond with the word 'meet,' but generally takes a Dative case of the person, and a Nominative of the person or thing which is met or obtained.

حقّ حقّدار کو مِلیگا 'the right will come to the rightful owner.'

دریا راہ میں مِلا 'a river encountered (us) in the way (we came to a river).'

تُم کو نیکي کے عِوض نیکي مِلیگي ‘to you in return for kindness kindness will accrue; (you will meet with kindness in return for kindness).’

Sometimes, however, مِلنا is connected with the Nominative, and the person or thing met or obtained is put in the Ablative.

رُخصت دے کہ مَیں اپنے یار سے مِلُوں ‘give me leave that I may meet my friend.’

وُہ اُٹھ کر محمُودہ سے مِلي ‘she arose and met *Mahmūda*.

گلے مل کر ‘having embraced.’

389. چاہنا ‘to wish.’

The employment of this verb for the formation of Desiderative verbs, and the use of its respectful Imperative, چاہِیے have been explained in Rules 126, 332, and 333.

Used as a simple verb, it also signifies to be about to do a thing, and is generally followed by کے with the Aorist.

اُس نے چاہا کہ جاوے ‘he wished to go; or, he was about to go.’

چاہتا تھا کہ حمْلہ کرے ‘he was about to attack (me).’

390. رہنا ‘to remain.’

Forms Continuative verbs. See Rule 123.

It is added to a Root or a Participle, to convey the idea of continuation.

بادشاہ کي عُمر و دَولت بڑھتي رہے 'may the king's life and prosperity continue increasing.'

اپني ماں کے پاس بَيٹھي رہي 'she remained seated near her mother.'

يِہہ کہہ رہا تھا 'he kept saying this.'

ميرا اِنتِظار کھَيچ رہا تھا 'he kept waiting for me.'

The compound جاتا رہا signifies 'he went right away,' 'departed,' or 'died.'

هوش سے جاتا رہا 'he departed from his senses (he was quite bereft of his senses).'

391. مارنا 'to strike.'

This is used in forming nominal verbs, as آہ مارنا 'to sigh,' دم مارنا 'to speak, boast.'

It is compounded with the name of an instrument or weapon without any particle, in the sense of 'to strike with;' and when more than one blow is given, the name of the instrument is put in the plural.

تلوار مارنا 'to strike (with) a sword.'

کوڑا مارنا 'to strike (with) a whip.'

اُس نے ایک هاتھا مارا 'he struck a blow (with his) fist.'

مُجھے ایک لات ماري '(he) kicked me.'

اگر کوئي بْرھْمن کو لکڑِياں مارے 'if any one beat a brahman with a stick' (*lit.* 'strike sticks').

اُس نے تير مارا 'he shot an arrow.'

392. فرمانا 'to command.'

This word is used for 'to speak' or 'to say,' when the speaker is a king or any other great personage, whose word is a command.

بادشاہ نے فرمایا 'the king commanded,' but often meaning simply 'the king said.'

It is also used in the formation of nominal verbs, instead of کرنا, دینا, etc., when applied to a king or eminent person.

اِنصاف فرمایا '(he) did justice.'

شفقت فرمانا 'to show kindness.'

393. بننا 'to be made.'

This frequently signifies to assume the appearance.

برہمنون کي صورت بنکر 'having assumed the appearance of the brahmans' (having dressed like the brahmans).

گیند کي صورت بنکر 'having taken the shape of a ball.'

The Intensive بن جانا has a similar meaning.

394. بیٹھنا 'to sit.'

The Past Participle of this verb is used where we use the Present. 'Seated' is preferred to our 'sitting,'

وہ دروازے پر بیٹھا تھا 'he was seated at his door.'

The phrase بیٹھے بٹھائے 'seated and being made to sit,' signifies being inactive and involuntary.

395. پڑّنا 'to fall.'

The Past Participle of this verb is used for 'lying.'

هار سانّپ کے گلے میں پڑا 'the necklace is lying on the snake's neck.'

هَي

ایک کوّے کو ایک گھونسلے میں پڑا دیکھا '(he) saw a crow lying in a nest.'

تُو بهي کَیفي هو کر مُردا سا پڑا 'thou also having got drunk didst lie like a corpse.'

396. لیٹّنا 'to repose.'

The Past Participle of this verb is used for 'lying,' in the sense of 'reposing.'

اُس بِچهَونے پر جاکر لیٹا 'having gone, I reposed on that couch.'

هِرن اگے لیٹا هي 'the stag was lying (*lit.* lain) before him.'

ADDENDA.

To Paragraph 9, page 11.

The short vowels *zabar*, *zer*, and *pesh* are generally modified in sound when they are followed by ح or ہ *sākin*. The *zabar* approaches in sound to *ai*, the *zer* to *e*, and the *pesh* to *o*. Thus پَہْلا *pahlā* is pronounced, and indeed is sometimes written, *paihlā*; مِحْنت *miḥnat* approaches in sound to *mĕḥnat*; and صُحْبت *ṣuḥbat* and تُحْفہ *tuḥfa* are pronounced *sŏḥbat* and *tŏḥfa*. So also the pronoun وُہ is sounded *wŏh* and is now often written وو *wo*.

To Rule 310, page 169.

The Verbs لانا and لیجانا are neuter, but they govern an Accusative.

اُس سَوداگر کو اپّنے ساتھ لائي ہُوں — 'I have brought that merchant with me.'

جو کُچھ جِنْس لائے ہو — 'whatever goods you have brought.'

کِس صُورت سے اِن لَعلوں کو پادْشاہ پاس لیجاؤں — 'in what way shall I convey these rubies to the king?'

APPENDIX.

I. THE NĀGARĪ ALPHABET.

The Nāgarī, or more properly the Deva-nāgarī alphabet, is the character in which Sanskrit is written. It runs from left to right, like our own alphabet. This character is used by Hindus in their books, but a modified form is employed in correspondence and ordinary writings. The intention of the present chapter is only to give the learner such a knowledge of the printed character as will enable him to read the *Baitāl Pachīsī*, *Singhāsan Battīsī*, and similar books: all beyond this appertains to Hindī rather than to Hindūstānī, and must be sought for in Hindī Grammars.

The Deva-nāgarī alphabet has five simple vowels, each having a short and long sound.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	*ā*	*i*	*ī*	*u*	*ū*	*ṛi*	*ṛī*	*ḷri*	*ḷrī.*

The last three never occur in Hindūstānī, so they may be passed over.

It has also four diphthongs.

ए	ऐ	ओ	औ
e	*ai*	*o*	*au*

The first two are combinations of the first and second

vowels, the other two are combinations of the first and third.

The consonants are—

	HARD.		SOFT.		NASALS.
Gutturals	क	ख	ग	घ	ङ
	ka	*kha*	*ga*	*gha*	*ña*
Palatals	च	छ	ज	झ	ञ
	cha	*chha*	*ja*	*jha*	*ṅa*
Cerebrals	ट	ठ	ड	ढ	ण
	ṭa	*ṭha*	*ḍa*	*ḍha*	*ṇa*
Dentals	त	थ	द	ध	न
	ta	*tha*	*da*	*dha*	*na*
Labials	प	फ	ब	भ	म
	pa	*pha*	*ba*	*bha*	*ma*
Semivowels	य	र	ल	व	
	ya	*ra*	*la*	*va*	
Sibilants and Aspirate.	श	ष	स	ह	
	sha	*sha*	*sa*	*h*	

Besides these there is the *anusvāra* • *ṁ*, which is the proper nasal of the sibilants and of the aspirate; and the sign : or *visarga*, which is a final *h*.

[**In the above table the consonants are divided into classes. The first two of each class are hard, and the next two are the corresponding soft letters. The last is the appropriate nasal. In Sanskrit a hard and a soft consonant can never combine; so when a hard consonant is followed by a soft, it is changed to its corresponding soft; and a soft one followed by a hard one is changed to its own hard form. No consonant should be joined by any but its own nasal, though in common practice the *anuswāra* • is used, but it is then considered as the representative of the real nasal. The letters of the Dental class are weak; and when they are followed by a Palatal or Cerebal**

letter, they are changed into that letter (like as the sounds of *t* and *d* are merged in the English words *pitch* and *hedge*). The Hindūstānī student is not required to work these permutations, but a knowledge of them will be of advantage in enabling him to recognize prefixes in different forms; thus the initial syllable of the words **उत्सव** *utsav*, **उद्यम** *udyam*, **उज्ज्वल** *ujjal*, and **उचलना** *uchalnā*, is the preposition *ut*, 'up'; and the preposition *sam*, 'with' (*con*), appears in the words **सम्पत** *sampat*, **सङ्गत** *sañgat*, **सन्तप** *santap* **सञ्चार** *sañchār* and **संसर्ग** *sañsarg*.]

The forms of the vowels given above are the initial forms, as they stand at the beginning of words. When medial or final they have other shapes.

	ा	ि	ी	ु	ू	ृ	े	ै	ो	ौ
a	*ā*	*i*	*ī*	*u*	*ū*	*ṛi*	*e*	*ai*	*o*	*au*.
क	का	कि	की	कु	कू	कृ	के	कै	को	कौ
ka	*kā*	*ki*	*kī*	*ku*	*kū*	*kṛi*	*ke*	*kai*	*ko*	*kau*

The short ि *i*, it should be observed, is written before the consonant, though it is pronounced after it. रु *ru* रू or रू *rū* and हृ *hṛi* are exceptional forms of combination.

When two vowels are in contact, the first is written in the medial form, and the following one has the initial form, thus हुआ *hu'ā* गए *ga'e*; or the letter य is interposed as गये *gaye*.

The first vowel, अ *a*, is written only when it is initial. It is inherent in every consonant, and should be pronounced along with it, unless some other vowel has taken

its place, or there is an indication that the vowel sound is absent. When a consonant has no vowel sound, it should be either joined to the consonant with which it is combined in sound, thus, न्त *nt*, or it should have the mark *virāma* ् 'rest,' subjoined, as in अन्तर *antar*. The *virāma* is the equivalent of the Arabic *jazm*. In common use, however, this is generally neglected, and the reader is supposed to know that बोलना is *bolnā*, not *bolanā*. Still, compound letters are used, and the following are examples of some of the most usual forms. It will be seen that in the formation of the compounds the stem ा of the first consonant is rejected, and that the distinctive portion of the letter is then joined to the one with which it combines in sound. Thus न *n* and द *d* coalesce, and form न्द *nd*. The letter *r* is so frequently joined to other letters that special forms have been devised to represent it. When it precedes a consonant, it is written over it in this form र्, as र्त *rt*; when it follows, it is subjoined in this form ◌्र, as त्र or च्र *tr*, प्र *pr*. There are two compounds in which the original elements are not discernible. These are क्ष or च्च *ksh*, which in Sanskrit has the sound of *x* in the word *fluxion*; and ज्ञ *jn*, which has the sound of *gn* in *bagnio* and in the French *digne*. But in Hindī the former commonly has the sound of *chh* or *kh*, and the latter of *gy*, as परीक्षा *parīchhā*, पक्ष *pakh*, आज्ञा *āgyā*.

Compounds.

क्क *kk*, क्त *kt*, क्य *ky*, क्ल *kl*, ग्ग *gg*, ग्ध *gdh*, ग्न *gn*, ग्ब *gb*, च्छ *chchh*, ज्ज *jj*, ज्म *jm*, त्त *tt*, त्थ *tth*, त्न *tn*, त्म *tm*, त्य *ty*, त्व *tv*, द्द *dd*, द्ध *ddh*, द्म *dm*, द्य *dy*, द्व *dv*, न्त *nt*, न्द *nd*, न्म *nm*, न्ह *nh*, प्त *pt*, प्न *pn*, प्य *py*, प्स *ps*, ब्द *bd*, भ्य *bhy*, भ्म *mbh*, ल्ल *ll*, ष्ट *sht*, ष्ठ *shth*, ष्ण *shn*, श्च *shch*, श्म *shm*, श्र *shr*, श्व *shw*, स्त *st*, स्न *sn*, स्म *sm*, स्य *sy*, ह्य *hy*, ह्म *hm*.

Compounds of three letters are rare, and in such as do occur one of the semivowels य, र, ल, व, is generally the last of the three, as न्त्र *ntr*, स्त्य *sty*.

There are Hindī and English Dictionaries in which the Hindī words are printed in Nāgarī characters, and are arranged in the order of the Nāgarī alphabet; but the Dictionaries generally used by Englishmen are arranged according to the Persian alphabet. This makes it necessary to show how Hindī words may be found in their Persian dress.

Initial Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
اَو	او	اَیِ	ایِ	رِ اُو	اُ	اِیِ	اِ	آ	ا	

Appended Vowels.

कब	काब	किब	कीब	कुब	कूब
کب	کاب	کِب	کِیب	کُب	کُوب
क्ब	कॅब	कैब	कोब	कौब	कः
کِرب	کیب	گیب	کوب	گوب	که

Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ک	کھ	گ	گھ	ز	چ	چھ	ج	جھ	ز
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
ٹ	ٹھ	ڈ	ڈھ	ز	ت	تھ	د	دھ	ز
प	फ	ब	भ	म	य	र	ल	व	
پ	پھ	ب	بھ	م	ی or ج	ر	ا	و or ب	
श	ष	स	ह	•	:	ड़	ढ़		
ش	ش or کھ	س	ھ	ز or م	ء	گیؔ	چھ or کھ		

The aspirated letters of the Nāgarī are invariably represented by the ھ or *butterfly* form in the Arabic character, and the ह by ہ or ھ. Modifications of three Arabic letters, ټ, ڈ, ڑ, have been formed to represent the cerebral letters ट and ड. A dot placed under the letter ड़ and its aspirate ढ़ shows that they have the sound of ڑ *ṛ* and ڑھ *ṛh*.

In the Arabic alphabet, on the other side, there are several letters which have no equivalents in the Nāgarī, and so substitutes have to be found. This is done by placing a dot under the letter which most nearly approximates in sound; thus

ص	ث	ح	خ	ظ	ض	ژ	ز	ط	ع	غ	ف	ق
स़	ह़	ख़		ज़				त़	अ़	ग़	फ़	क़

This arrangement answers for all practical purposes, and marks the etymology of the Arabic words used in Hindī. The more, however, the language approaches pure Hindī, the fewer are the Arabic words employed, and such as are used colloquially are made to assimilate in sound to the nearest Hindī letter; thus *zabān* and *zīn* are pronounced *jabān* and *jīn*.

II. ARABIC WORDS IN HINDŪSTĀNĪ.

Arabic words enter largely into Hindūstānī, and some knowledge of Arabic grammatical forms is essential to the attainment of a thorough acquaintance with Hindūstānī. A perusal of the following observations will open the student's eyes as to the full force and intimate connexion of many words which to the ordinary reader seem to have no relation to each other.

The Verbal Root is the main source from which Arabic words are derived. This is generally triliteral, but there are roots consisting of more letters. The following observations are confined to such roots as are composed of three consonants. Roots consisting of more than three letters, and roots containing one of the weak letters ا, و and ي, present difficulties which place them beyond the scope of this very elementary notice.

The Root of the Verb is the third person singular of the Preterit فَرَقَ 'he divided,' and the Verbal root is developed into an infinite variety of forms by altering the vowel points and the *jazm*, and by weaving into it one or more of the seven servile letters comprised in the word يَتَسَمَنُوا *yatasamanū-ā*, 'they fatten,' which word is used as a *memoria technica*. All other letters *must* be radical, but these seven may be either servile or radical.

The simple noun very frequently consists of the same letters as the root of the verb, but the points generally differ.

ROOT.		NOUN.	
فَرَقَ	'separate.'	فَرْق	'difference.'
قَتَلَ	'kill.'	قَتْل	'slaughter.'
عَلَمَ	'know.'	عِلْم	'knowledge.'
قَسَمَ	'divide.'	قِسْم	'sort.'
ظَلَمَ	'oppress.'	ظُلْم	'tyranny.'
مَلَكَ	'rule.'	مُلْك	'dominion.'

Other useful forms of the simple noun are :

خَرَجَ	'go out.'	خُرُوج	'going out, rebellion.'
جَلَسَ	'sit.'	جُلُوس	'the sitting.'
قَبَلَ	'accept.'	قَبُول	'approval.'
فَرِحَ	'rejoice.'	فَرَح	'joy.'
مَرِضَ	'be ill.'	مَرَض	'sickness.'

From the simple or *ground* verb fifteen other forms

are derived by weaving into it one or more of the servile letters. There is no verb which runs through the whole of these forms, nor is there any rule as to the number of forms in which a verb may appear. Some of the forms are of very rare occurrence even in Arabic, and those which are worthy of notice by the Hindūstānī student are still fewer. The chief parts of the Verb which are of use in Hindūstānī are the Infinitive or Verbal Noun and the Active and Passive Participles. The following table exhibits these parts of the simple or ground verb, and of eight derivative forms, using the word قبل 'accept' as the model.

PASSIVE PART.	ACTIVE PART.	INFINITIVE.	PRETERIT.	CONJ.
مَقْبُول	قابِل	قَبْل قُبْل .etc	قَبَلَ	I.
مُقَبَّل	مُقَبِّل	تَقْبِيل	قَبَّلَ	II.
مُقَابَل	مُقَابِل	مُقَابَلَة	قَابَلَ	III.
مُقْبَل	مُقْبِل	إِقْبَال	أَقْبَلَ	IV.
مُتَقَبَّل	مُتَقَبِّل	تَقَبُّل	تَقَبَّلَ	V.
مُتَقَابَل	مُتَقَابِل	تَقَابُل	تَقَابَلَ	VI.
مُنْقَبَل	مُنْقَبِل	اِنْقِبَال	اِنْقَبَلَ	VII.
مُقْتَبَل	مُقْتَبِل	اِقْتِبَال	اِقْتَبَلَ	VIII.
مُسْتَقْبَل	مُسْتَقْبِل	اِسْتِقْبَال	اِسْتَقْبَلَ	X.

The Ninth Form, and all above the Tenth, are omitted as unnecessary. The Active and Passive Participles have been given throughout, to make the table perfect; but the only difference between them in the derived Forms is that the Active has *kasra*, and the Passive *fatha*, in the last syllable.

The Infinitive or Verbal Noun and the Active and Passive Participles are very common in Hindūstānī. The use of the Noun is sufficiently obvious. Active Participles are used with the powers of Participles, of Adjectives, and of Verbal Agents or Nouns; some having all these powers, others only one of them. The Passive Participle is used principally as a Participle or Adjective; but it is sometimes employed as a Noun, especially in its Feminine form.

The following are examples of simple roots and of their various derivative Forms; but such words and meanings only are given as are actually in use in Hindūstānī.

Model.—Act. Part. قابِل **kābil.**

Pass. Part. مَقبُول **makbūl.**

Form I. *Simple Verbs.*

ROOT AND NOUN.	ACTIVE PARTICIPLE.	PASSIVE PARTICIPLE.
عِلْم knowledge.	عَالِم knowing, learned, a learned man.	مَعلُوم known.

ROOT AND NOUN.	ACTIVE PARTICIPLE.	PASSIVE PARTICIPLE.
عَقْل intelligence.	عاقِل intelligent.	مَعقُول intelligible, reasonable.
ظُلْم tyranny.	ظالِم tyrannical, tyrant.	مظْلُوم oppressed, mild.
قِسْم division.	قاسِم dividing, a divider.	مقْسُوم divided, a portion.
ذِكْر mention, remembrance, praise.	ذاكِر mentioning, remembering.	مذْكُور mentioned, praised.
		mention, discourse.
كتب write.	كاتِب writing, a scribe.	مكْتُوب written, a letter.

Form II.

Verbs in the second form have an intensive, causal, or factitive signification. The Infinitive or verbal noun of this form is extensively used.

Model.

Inf. تَقْبِيل takbīl. Act. P. مُقَبِّل muḳabbil. Pass. P. مُقَبَّل mukabbal.

ROOT.	INF. OR VERB. NOUN.	ACT. PART.	PASS. PART.
علم know.	تَعْلِيم teaching.	مُعَلِّم a teacher.	مُعَلَّم taught.
كبر to be great.	تكْبِير magnifying, the creed.	مُكَبِّر magnifier, one who magnifies (God).	

ROOT.	INF. OR VERB. NOUN.	ACT. PART.	PASS. PART.
عرّف	تعْرِيف	مُعَرِّف	مُعَرَّف
know.	making known, description, praise.	one who makes known, a praiser.	made known.
حرّ	تحْرِير	مُحَرِّر	مُحَرَّر
write.	writing.	a writer.	written.

III.

This conveys a reciprocal meaning; or it makes the meaning of a root to bear directly upon its object.

Model.—Inf. مُقابَلَة	Act. P. مُقابِل	مُقابَل
mukābalat.	mukābil.	mukābal.

ROOT.	INF. OR VERB. NOUN.	ACT. PART.
قبل	مُقابَلَہ	مُقابِل
accept, front.	confronting, opposition.	confronting, opposite.
لزم	مُلازَمت	مُلازِم
be assiduous, necessary.	assiduity, service.	assiduous, a servant.
طلع	مُطالَعَت	مُطالِع
sight.	contemplation, reading.	contemplating, looking at.
نسب	مُناسَبَت	مُناسِب
relation.	fitness.	fit.

IV.

The fourth Form makes an Intransitive Verb Transitive, and gives to a Transitive a Causal or Factitive power.

Model.—Inf. إِقْبال ikbāl. Act. P. مُقْبِل mukbil. Pass. P. مُقْبَل mukbal.

ROOT.	INF. OR VERB. NOUN.	ACT. PART.	PASS. PART.
جمل collect.	إِجْمال reckoning, an abstract.		مُجْمَل abridged, a compendium.
نصف half.	إِنصاف equity.	مُنْصِف equitable, a judge.	
مكن power.	إِمْكان possibility.	مُمْكِن possible.	
نكر deny.	إِنْكار denial.	مُنْكِر a denier.	

V.

This has a Reflexive or Passive meaning.

Model.—Inf. تَقَبُّل takabbul. Act. P. مُتَقَبِّل mutakabbil. Pass P. مُتَقَبَّل mutakabbal.

ROOT.	INF.	ACT. PART.	PASS. PART.
حمل bear.	تَحَمُّل forbearance, patience.	مُتَحَمِّل a bearer, patient.	

ROOT.	INF.	ACT. PART.	PASS. PART.
وجه	تَوَجُّه	مُتَوَجِّه	
face.	looking at, regard, favour.	turning towards, attentive.	
فرق		مُتَفَرِّق	مُتَفَرَّق
separation.		separate, distant.	separated.
غلب	تَغَلُّب	مُتَغَلِّب	مُتَغَلَّب
prevail.	subduing, cheating.	victorious.	conquered.

VI.

This has a reflexive meaning, but it is not much used.

Model.—Inf. تقابُل	Act. P. مُتَقابِل	Pass. P. مُتَقابَل
takābul.	mutakābil.	mutakābal.

ROOT.	INF.	ACT. PART.
غفل	تَغافُل	
neglect.	negligence.	
ردف	تَرادُف	مُتَرادِف
coming after.	succession.	successive.
نسب	تَناسُب	مُتَناسِب
relation.	proportion.	proportionate.

VII.

Reflexive or Passive in signification.

Model.—Inf. اِنْقِبال	Act. P. مُنْقَبِل	Pass. P. مُنْقَبَل
inkibāl.	munkabil.	munkabal.

ROOT.	INF.	ACT. PART.	PASS. PART.
فصل	اِنْفِصال	مُنْفَصِل	
cutting.	separation, decision.	separated.	
قسم	اِنْقِسام	مُنْقَسِم	
dividing.	division.	divided.	
درج	اِنْدِراج	مُنْدَرِج	مُنْدَرَج
enter.	insertion.	contained.	inserted.
قطع	اِنْقِطَع	مُنْقَطِع	
cutting off.	amputation.	amputated.	

VIII.

This is the Reflexive or Passive of the First Form.

Model.—Inf. اِقْتِبال Act. P. مُقْتَبِل Pass. P. مُقْتَبَل

iktibāl. muktabil. muktabal.

ROOT.	INF.	ACT. PART.	PASS. PART.
محن	اِمْتِحان	مُمْتَحِن	مُمْتَحَن
trying.	examination.	trying, examiner.	examined, proved.
عبر	اِعْتِبار		مُعْتَبَر
crossing.	reliance.		trustworthy.
عمد	اِعْتِماد		مُعْتَمَد
intention.	hope, trust.		trustworthy.
غنم	اِغْتِنام	مُغْتَنِم	مُغْتَنَم
plunder.	plundering.	one who prizes.	prized.
نخب	اِنْتِخاب		مُنْتَخَب
extract.	selection.		selected.

X.

Among other powers this expresses *desire*.

Model.—Inf. اِسْتِقْبال Act. P. مُسْتَقْبِل Pass. P. مُسْتَقْبَل
istikbāl. mustakbil. mustakbal.

ROOT.	INF.	ACT. PART.	PASS. PART.
غفر	اِسْتِغْفار	مُسْتَغْفِر	
pardon.	seeking pardon, deprecation.	a penitent.	
قبل	اِسْتِقْبال	مُسْتَقْبِل	
before.	meeting, futurity.	future.	
حقّ	اِسْتِحْقاق	مُسْتَحِقّ	مُسْتَحَقّ
right.	seeking a right.	entitled to, meritorious.	deserved.
مدد	اِسْتِمْداد	مُسْتَمِدّ	
aid.	seeking aid.	one who seeks aid.	
حضر	اِسْتِحْضار		مُسْتَحْضَر
presence.	summoning.		summoned.

The Abstract Noun is formed by means of the feminine termination ـَت *at*, or ـِيت *iyat*.

عِلْم know. عِلْمِيَت learning.
قسم allot. قِسْمَت fate.
ملك possess. مِلْكِيَت property.
مَعلُوم known. مَعلُومَت a science.

Another form interchangeable with the above is the Masculine termination ـَه *ah*; as

نَقّشَه a picture, plan.
نُقّطَه a point, dot.
قِصّه a story.
قَصّبَه a town.
حادِثَه an event.

There are also some feminines made with this termination, instead of ـَت *at*.

صاحِبَه lady. صاحِب
مَلِكَه princess. مَلِك
حامِلَه pregnant.

The Noun of Place is formed after the manner of the examples following.

خرج go out. مَخْرَج place of going out.
كتب write. مكْتَب a school.
عبر cross. مَعْبَر a ferry.
نزل descend. مَنْزِل a resting place.
جلس sit. مَجْلِس an assembly.
سجد worship. مسجِد place of worship, a mosque.

The Noun of Instrument.

فتح open. مِفْتاح a key.
قرض cut. مِقْراض a pair of scissors.

The Arabic Noun has three numbers, Singular, Dual, and Plural, and three cases, Nominative, Genitive and Accusative. The Accusative singular in ً is the Adverb, and as such is much used.

اِتّفَاقاً perchance. قَصْداً intentionally. خُصُوصاً especially.
اَحْیاناً occasionally. تَحْقِیقاً truly. تَخْمِیناً by estimate.

The Dual oblique form is occasionally met with, as وِالدَین 'parents,' from وِالِد 'a parent.'

The Oblique Plural is also met with.

اوّلِین و آخِرِین 'of the first and the last.'
مُتَأخّرِین 'of the moderns.'

The regular Feminine plural in اَت *āt* is of frequent occurrence.

حَرَکَت action.	حَرَکات actions.
صَدَقَه offering.	صدْقات offerings.
رُقعه letter.	رُقعات letters.
تکْلِیف annoyance.	تکْلِیفات annoyances, troubles.
تَوَجُّه kindness.	تَوَجُّهات kindnesses.
مُشْکِل difficulty.	مُشْکِلات difficulties.

Besides the regular plural forms, there is a great variety of what are called 'broken plurals.' Some of these are very common in Hindūstānī, and deserve particular attention.

1. The most common of these is made by inserting two *alifs*; thus

مِلْك property.	أَمْلاك goods and chattels.
سَبَب reason.	أَسْباب reasons.
حُكْم order.	احْكام orders.
فَوج army.	آفْواج armies.
وَقْت time.	أَوقات times.
خبْر news.	اخْبار newspaper.

When the singular ends with ي the plural is formed thus:

شَي a thing.	أَشْيا things.
نبي a prophet.	أَنْبِيّا prophets.

2. When the singular has a medial *alif*, the plural is made by means of *alif* and *wao*.

حال state.	أَحْوال circumstances.
مال wealth.	أَمْوال possessions.

3. The following form, made by means of *zamma* and *wao*, is of frequent occurrence.

مَلِك a king.	مُلُوك kings.
عِلْم science.	عُلُوم sciences.
بُرْج a tower.	بُرُوج towers.
قَلْب a heart.	قُلُوب hearts.
حَق a right.	حُقُوق rights.
خطّ a letter.	خُطُوط letters.

4. By insertion of *alif* before the final consonant.

جَبَل a hill.	جِبال hill.
رَجُل a man.	رِجال men.

Some Nouns ending with the abstract *at* take this plural:

خَصْلَت a quality.	خِصال qualities, dispositions.

also:

حاكِم a ruler.	حُكّام rulers.
عاشِق a lover.	عُشّاق lovers.

The following have three syllables:

حَكيم a sage.	حُكَما sages.
عالِم a learned man.	عُلَما the learned.
شاعِر a poet.	شُعَرا poets.
اميِر a noble.	أُمَرا nobles.
فقِير a poor man.	فُقَرا the poor.

سُلطان a king.	سلاطِين kings.
شَيطان a devil.	شَياطِين devils.
مُلْك / مَمْلَكَت kingdom.	مَمالِك kingdoms.
مَسْجِد a mosque.	مَساجِد mosques.
مَدْرَسَه a college.	مَدارِس colleges.
فائِدَه a benefit.	فَوائد benefits.
قاعِدَه a rule.	قَواعِد rules (rules of *drill*).

تابع a subject.	تَوابِع subjects.
تُحفَة a curiosity.	تَحائف curiosities.
غَرِيب a marvel.	غَرائب marvels.
عَجُوبَة a wonder.	عَجائب wonders.
قَبِيلَة a tribe.	قَبائل tribes.
أَوَّل a beginning.	أَوائل beginnings.
قَرِيب near, relative.	اِقّربا relations.
وَلِي friend, companion.	أَولِيا companions.

The superlative form of the Adjective is worthy of notice. The power of it is sometimes intensive rather than superlative.

حَسَن beautiful.	اَحْسَن most beautiful.
شرِيف noble.	اَشْرَف most noble.
فاضِل excellent.	اَفْضَل most excellent.
كبير great.	اَكْبَر greatest.

The affixed pronouns ـهُ *hu*, 'of him;' ها *hā*, 'of her;' and كُم *kum*, 'of you,' are found in Arabic phrases in the addresses of letters as دامَ دَولَتُهُ *dāma daulatu-hu*, 'may his prosperity endure' (*dāma*, 'let continue;' *daulatu*, 'the prosperity;' *hu*, 'of him'). دامَ لُطفُكُم *dāma lutfu kum*, 'may your kindness continue.' سَلَّمَهُ اللهُ تَعالي *sallama-hu-l lāhu ta'ālā*, 'may God Almighty protect him.'

We will now track a few words, not through all their

possible forms, or even through all that are actually used in Arabic, but only through such forms as are found in Hindūstānī.

حكم

The meaning of this root is 'order, rule.'

حُكْم an order. احْكام pl. orders. احْكامات pl. pl. orders.

حَكَم an umpire.

حاكِم a ruler. حُكّام pl. rulers.

حَكِيم wise, a sage. حُكَما pl. sages. احْكم superl. strongest, wisest.

حُكُومَت rule, dominion.

حِكْمَت wisdom.

مَحْكُوم subjected, subject. مَحْكُومَه fem.

مَحْكَمَه (noun of place), place of orders, a court of justice. مَحْكَمات pl. courts.

مُحْكَم (IV.) strengthened, confirmed, strong.

تَحَكُّم (V.) ruling, dominion.

اِسْتِحْكام (X.) corroboration.

مُسْتَحْكَم مُسْتَحْكِم (X.) established.

ملك

This conveys the idea of 'possession.'

مِلْك property. امْلاك possessions.

مُلْك dominion, kingdom.

مَلَك an angel. مَلائك angels.

مَلِك a king. مُلُوك kings. مَلِكَه queen.
مالِك an owner. [أمْلُوك pl. proprietors.]
مالِكيَت proprietorship.
مِلْكَت property. مَلَكات properties, qualities.
مُلْكَت kingdom.
مِلكِيَت property.
مَلَكوت empire, spirits, world of spirits.
مَمْلُوك possessed, a slave, mameluke.
مَمْلَكَت dominion,sovereignty. مَمالِك dominions.
تَمْلِيك (II.) conveyance of property.
إمْلاك (IV.) causing to possess.

خرج going out.

خَرْج expenditure.
خَراج rent, tribute.
خُرُوج going forth.
خارِج external, removed.
خارِجَه a catchword.
إخْراج (IV.) extraction. إخْراجات pl. expenses.
مَخْرَج place of egress, utterance. مَخارِج pl. expenses.
إسْتِخْراج (X.) expulsion.
مُسْتَخْرِج (X.) expelling. مُسْتَخْرَج expelled.

دخل entering.

دَخْل entrance, income, interference.
دَخُول entering, income.

دخِيل admitted, familiar.

داخِل entering, entrance.

مَدْخُول entered. مَدْخُولَه fem. a concubine.

مَدْخَل place of entrance, income.

إِدْخال (IV.) insertion, introduction.

مُدْخِل (IV.) introducing. مُدْخَل introduced.

تَداخُل (VI.) mutual entrance.

فرق separation.

فَرْق difference.

فُرْقَت distance.

فُرْقان distinguishing (truth from error), the Korān.

فِراق separation.

فَرِيق a party. فَرِيقَين both sides.

فارِق dividing, divider.

مَفْرُوق separated.

مَفْرَق place of parting the hair.

تَفْرِيق (II.) separation. تَفْرِقَه separation, dispersion.

مُفارَقَت (III.) separation.

مُتَفَرِّق (V.) separate, distinct. مُتَفَرِقات pl. sundries.

تَفارُق (VI.) separation.

حقّ

The primary idea is that of 'right.' It is an example of a *surd* verb, *i.e.* one having its 2nd and 3rd consonants alike.

حَقّ right, truth. حُقُوق rights. حَقّاً truly.

حَقِيَت right, proprietorship.

حَقِيقَت truth, reality. حَقائق truths, facts. حَقِيقَتاً truly.

اَحَقّ most deserving.

تَحْقِيق (II.) investigation, verification.

مُحَقِّق (II.) verifying. مُحَقَّق verified.

إِحْقَاق (IV.) establishing.

مُحِقّ (IV.) acting properly.

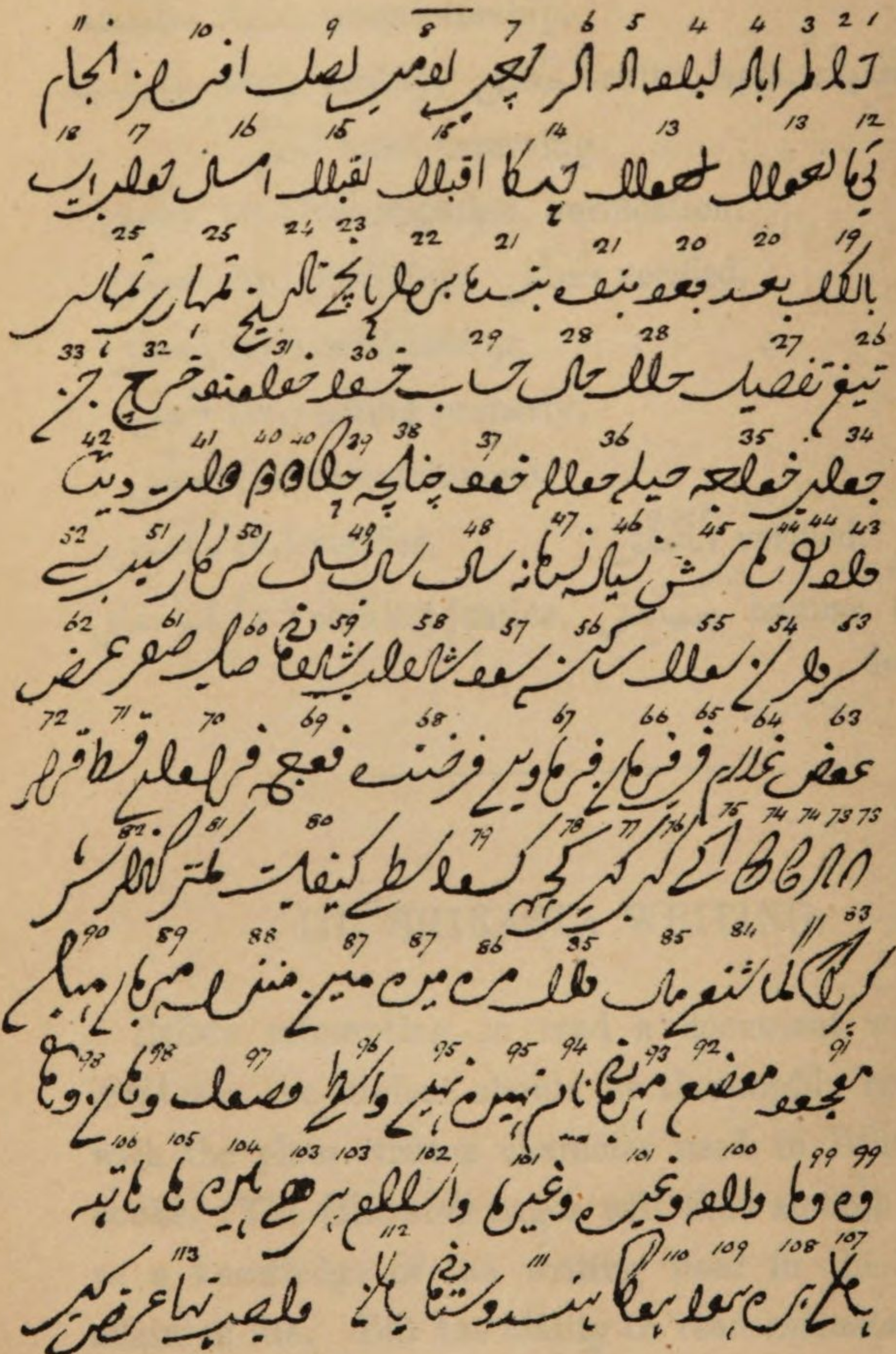
تَحَقُّق (V.) ascertainment.

مُتَحَقِّق (V.) verifier. مُتَحَقَّق verified.

إِسْتِحْقاق (X.) seeking justice. مُسْتَحِقّ having a right, deserving.

III. SHIKASTA WRITING.

Before attempting to read a document written in *Shikasta*, the student should be thoroughly conversant with the plain written character used in lithographed books. The following pages will then smooth the way to a knowledge of the writing used in the ordinary affairs of life. But the ability to read *shikasta* depends upon a good mastery of the language; without this, the attempt to decipher manuscript documents will be lost labour.



EXPLANATION OF THE SHIKASTA CHARACTERS IN PLATE 2.

ا initial.	1		تیغ	26		سبب	51
ا medial.	2		تفْصِیل	27		سے	52
	3	امّر	حال	28		سرّدار	53
	4	آباد	حِساب	29		سن	54
	5	ادہ	خُدا	30		سَوال	55
	6	ادر	خداوند	31		ساکِن	56
	7	اچّھي	خرچ	32		سُود	57
	8	آدّمي	جن	33		شاداب	58
	9	اصّل	جواب	34		شادّماني	59
	10	افْراز	خواجہ	35		صاحِب	60
	11	انْجام	حِیلہ حوالہ	36		صدر	61
	12	آیا	خُود	37		عرض	62
	13	احْوال	چُنانْچہ	38		عِوَض	63
	14	آپکا	چُکا	39		غُلام	64
	15	اِقْبال	دو	40		فی	65
	16	اِمْسال	دَولت	41		فرْمان	66
	17	اداب	دیتا	42		فرْومایں	67
	18	اَیسا	داد	43		فرْخندہ	68
	19	بِالکُّل	را	44		فَوج	69
	20	بعد	رش	45		فراوان	70
	21	بندہ	زِیادہ	46		قِسْط	71
	22	برْدار	زمانہ	47		قرار	72
	23	پانْچ	سال	48		کہ	73
	24	تارِیخ	سال بسال	49		کا	74
	25	تمھاري	سرْکار	50		کے	75

102	والسلام	89	مِہْربان	76	کب
103	هي	90	مہاجن	77	کي
104	هیں	91	مَوجُود	78	کُچھ
105	ها	92	مَوضع	79	کِسواسْطے
106	هاتھ	93	مِہربانی	80	گیقِیت
107	هاں	94	نام	81	کمْتر
108	هرہ	95	نہیں	82	گُذارِش
109	هُوا	96	واسْطے	83	کریگا
110	هوگا	97	وصُول	84	گماشْتوں
111	هِندُوسْتاني	98	وهاں	85	مال
112	یان	99	وُہ	86	من
113	واجب تهاعرض	100	والِدہ	87	میں
	کي	101	وغَیرہ	88	مَنزِل

The Plate comprises some of the most common and complex forms employed in *Shikasta* writing. But it is impossible to give all the varieties that may be met with; for in India, as in England, each hand-writing has its own peculiarities and varieties. The following are some of the most marked peculiarities:

The letter *alif* is liable to considerable modification; as an initial, it may stand separate, or it may join the following letter, as in No. 4. It may also have the addition at the top shown in Nos. 1 and 7. As a medial, it assumes the form of an upright oblong loop as No. 2, and it is then identical with *l*; a medial *d* resembles it, but the loop of the *d* is round, not oblong.

The letters of the ب form are too simple to admit of any radical change, but as initials they have sometimes the addition seen in No. 20 (second example). The dots over the ت are sometimes written as in No. 42.

Letters of the ح form are generally easy to distinguish; but in careless writing, ح and ص are very similar. As medials, they are sometimes written as in Nos. 7, 13, and 35.

The letter د is written ﻧ. When it follows *alif* it is written as Nos. 5 and 6; and when combined with a و it assumes the peculiar form of No. 40. As a medial, it is a round loop, as in Nos. 8, 22 and 30.

The ر is often disguised by being joined to the following letter, as in Nos. 22, 45, and 50; and the combination ﺍﺭ is occasionally found, as in No. 44.

The succeeding letters down to ک call for no special remark; the examples sufficiently show the peculiarities.

The letters ك and گ are liable to material changes. The conjunction کے is written as in No. 73. The genitive particles کا and کے are peculiar, as in Nos. 74 and 75; so also is the future termination گا in Nos. 83 and 110.

The letter ل as a medial is written as a loop, and is then similar to the *alif*; as a final it is written as in Nos. 15 and 16. The final ں is often written as in Nos. 33 and 54; occasionally as in 86 and 87, where the end of the letter is curled round to represent the dot.

ں is very commonly joined to the letter which follows it,

as in Nos. 13, 34, and 35. The combination ها should be noted in Nos. 105, 106, 107, as also the final forms of ـه exhibited in Nos. 21, 68, and 101. The tick placed under the letter *h* is a valuable indication. Final ي is written as in Nos. 7 and 8; the form shown in Nos. 59, 93, and 111 is sometimes met with, but it is not common.

The plate and these explanations will enable the student to read the following letters with the help of the transcriptions. But the student is again warned not to waste his time over them until he can read off fluently similar documents written in a distinct hand, and can understand them as he reads them.

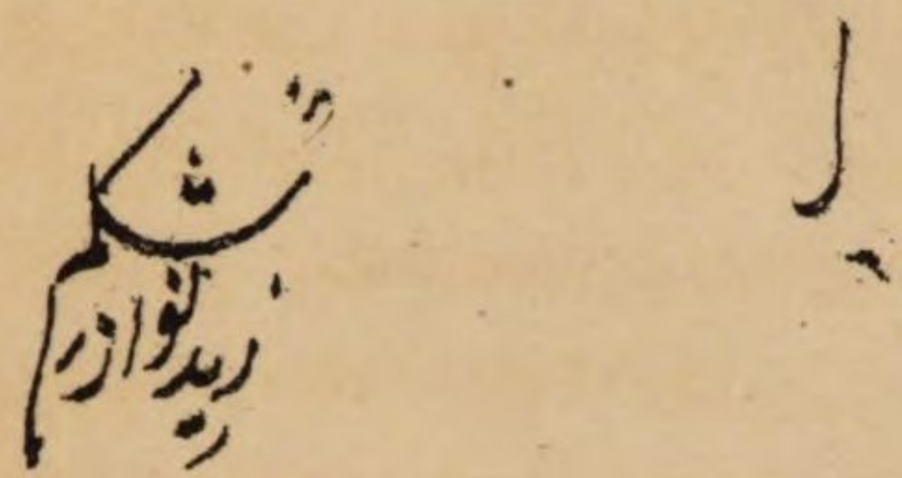
Letter No. 1 (Plate 3).

صاحِب عالِیشان جناب دانِیال صاحب بہادُر

زِید نوازِشُکُم

نِیاز فراوان کے بعد گذارِش یہہ ھي کہ آج عاجِز کو ایک ضُرُوري کام اَیسا درپیش ھوا ھي کہ جس کے باعِث خِدمت شریف سے مقصّر رھا ھرچند چاھا کہ کِسي صُورت سے حاضِر ھُوں [ھوُں] لیکن نہ ھو سکا اُمّیدوارِ عفو ھُوں معاف کِیجیئے انشا الله تعلي کل اپنے وقت مُعّین پر حاضِر ھوگا زِیادہ کیا عرض کرے معروضہ خیر خواہ

عاصی پُر معاصي
منشي غُلام اِمام



No 2. Letter

دام اقبالہ

خداوندِ خداوندگان فیض بخش فقیر نواز فدوی بابا

بخدمت فیضمآب

خاوندون نی فدوی یکے کاریردار نمندکی سو بار بار گبریسے درخواست فرمایا

کہ رام پرشاد صوبدار میجر لی گھوڑے یونکی خریدی جاوے سرکاری روپیہ

خرچ ہووے یا اپنے گھر کا اسواسطے یہہ فدوی نہایت ادب سے التماس

خاوندونکے حضور مین عرض رسا ہی کہ ان گھوڑے یونکی خریدی مابین

کچھہ روپیہ سرکاری کچھہ فدوی کے گھر کا خرچ ہووے ہی اور یہہ گھوڑیان

جنکو کہ اسکا صاحب صوبہدار کی پسند سے نوکر ہوئی ہی مابین نصف حال

بہہ نہی میرو خص ہوئی الہی انصاف جلت واقبالی بابا مارا محفظ

عصا فدوی بابا را بر سا و صوبدار میجر بعافیت

سنہ ۱۸۵۱ عیسوی

نظام حیدرآباد

To the exalted gentleman, Daniel Sāhib Bahādur, may your kindness increase.

After many supplications, this is the communication: that to-day such a pressing affair has occurred to your humble servant that in consequence of it he has been debarred from waiting upon you. Although I wished that I might in some way attend, still I was not able. I am hopeful of your indulgence; pray pardon me. Please God, to-morrow at my appointed time I will attend. What more can I state? The petition of your well-wisher, the sinner full of transgressions.

MUNSHĪ GHULĀM IMĀM.

[The writer jumps from the third person to the first and back again.]

LETTER No. 2 (PLATE 4).

خداوند خدایگان فیض بخش فیضرسان فدویان دام اقبالہ

بجناب فیضماب میرساند

خاوندوں نے فدوي کے کارپرداز نند کشور بارگیر سے دریافت فرمایا کہ رام پرشاد صوبدار میجر کي گھوڑیوں کي خریدي میں سرکاري روپیہ خرچ ہوا ہي یا انکے گھر کا اسواسطے یہہ فدوي نہایت ادب کے ساتھہ خاوندوں کے حصور میں عرض رسا ہي کہ ان گھوڑیوں کي خریدي میں کچھہ روپیہ سرکاري و کچھہ فدوي کے گھر کا خرچ ہوا ہي اور یہہ گھوڑیاں جناب کپتان

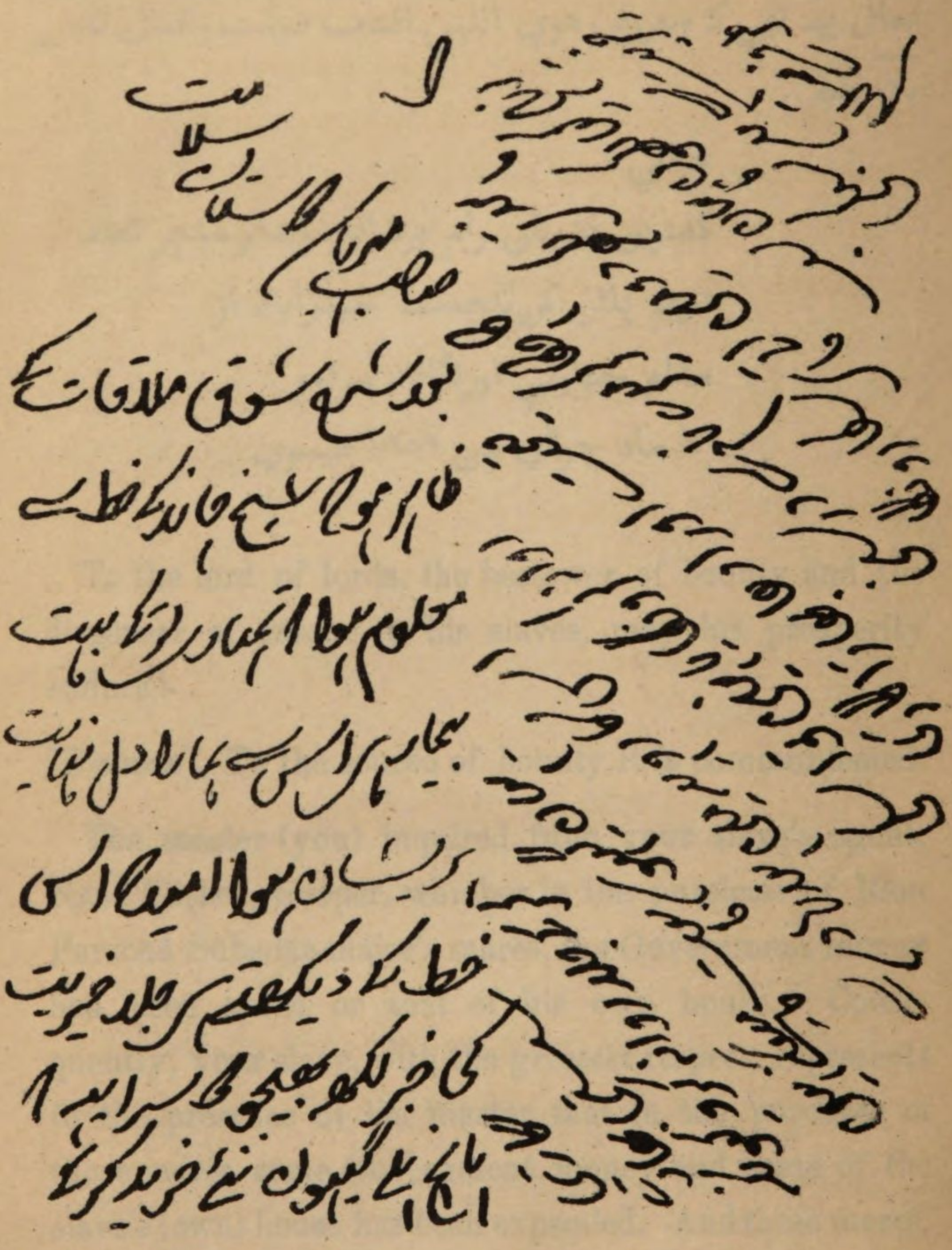
اسکاٹ صاحب بہادر کي پسند سے نوکر ہوئي ہیں کیفیت
حال یہہ تھي کہ معروض ہوي اللہي افتاب دولت واقبال تابان
باد فقط

عرضي
کمترین فدویان رام پرشاد صوبدار میجر تعلقہ
دویم پلٹن کن‌ٹنجنت حیدراباد از
مقام چھاؤني اورنگاباد مرقوم
۱۳ ماہ جولاي سن ۱۸۵۸ عیسوي

To the lord of lords, the bestower of bounty and the dispenser of favour to his slaves, may his prosperity endure!

[*Persian*]. To the source of bounty it is communicated.

The master (you) inquired from your slave's agent, Nand Kishor, trooper, whether in the purchase of Rām Parshād Sūbadār-major's mares, the Government money had been spent or that of his own house. Consequently, your slave, with the greatest respect, represents to the presence of his master that in the purchase of those mares some Government money and some of the slave's (own) house has been expended. And these mares, with the approbation of his highness Captain Scott Sāhib Bahādur, have become servants (have been admitted for service). This was (is) the statement of the case which



has been written. Oh God, may the sun of your greatness and prosperity continue to shine.

The petition of the least of your slaves, Rām Parshād Sūbadār-major attached, to the second regiment of the Haidarābād Contingent.

Written from the station of the Cantonment of Aurangābād, 13th of the month of July, 1858 A.D.

Letter No. 3 (Plate 5).

صاحب مہربان دوستان سلامت

بعد شرح شوق ملاقات کے ظاہر ہو کہ شیخ چاند کے خط سے معلوم ہوا کہ تمہاري لڑکی بہت بیمار ہي اس سے ہمارا دل نہایت پریشان ہوا امید کہ اس خط کے دیکھتے ہي جلد خیریت کي خبر لکھ بھیجو دوسرا یہہ کہ پانچ پلے گیہوں نئي خرید کر کے گاڑي سستي بھاري کر کے جلد روانہ کرو کیونکہ یہاں گیہوں بہت مہنگي ہیں (ہي) اس کا روپیہ میں پندرہ دن سے روانہ کرونگا یا نہیں تو اس کي قیمت اور آدھا بھاڑا گاڑي کا چکا کر میرے نام سے درسني ہنڈي لکھ دو میں آنے پر سکارونگا زیادہ کیا لکھوں یہاں سب خیریت سے ہیں سبکي طرف سے سلام

Sir, generous to friends, hail!

After expressing my desire of seeing you, be it known, that I have learned from the letter of Shaikh Chānd that your daughter was very ill; at this my heart

was very much grieved. I hope that immediately on seeing this letter you will speedily write to me news of (all) being well. Secondly, having bought five sacks of new wheat, send it to me quickly by cart, at a cheap fare, because wheat is very dear here. I will send the money for it in fifteen days; if not, having reckoned the price, and half the fare of the cart, draw a bill at sight in my name, and I will accept it on its arrival. What more can I write? All are well here. Salutation on the part of all.

Letter No. 4 (Plate 6).

(*For the Numerals in this Letter see Plate* 1, *page* 99).

غريب پرور سلامت

جنابعالي بموجب مضمون پروانہ مصدورہ ۱۳ جولاي سن حال کے جنگل بھتہ کا بالکل قطع کیا اور جو باقي هي وہ ابھي قطع جاتا هي اور ٥٦٠ روپیہ قطع جنگل میں خرچ هوا جس میں سے تین سو چالیس ۳٤٠ روپیہ وصول هوا هي اور دو سو بیس ۲۲٠ روپیہ باقي هي امیدوار هوں کہ تحصیلدار کے نام حکم هووے کہ وہ باقي کا روپیہ مجھکو مل جاوے اور اسکے حساب کي فرد پیچھے سے روانہ حضور کو کرونگا فقط اللهي

افتاب دولت تابان باد

عرضي

موهن لعل تهانادار گوشابن گنج

معروضہ اکیسویں جولاي سن ۱۸٦٠ عـــ

۱۷

نمبر ۴

غیر سرکاری سلامت

جنابِ من بموجب مضمون پروانہ مصدرہ ۱۳ جولائی حاضر کا حکم بسمت
بالکل قطع کیا اور جو باقی رہا وہ ابھی قطع کیا جاتا ہے اور حاصل
روپیہ قطع شدگی بیس خرچ ہوا جس میں سے تین سو تولہ چاندی روپیہ
ماعنہ صورتِ اور دو سو بیس روپیہ باقی رہا اسے وزیر ہنود کے تحصیلدار کے
حکم ہمراہی لاوے باقی کا روپیہ بحیلوں حاوی اور رسید حاصل کر کے
بجیبی سے روانہ حضور کرے اور لگا خط ابھی ارقام فرمائیں باقی

لم

غریب نواز سلامت

جنابعالی مسمی کالی چرن مہاجن ساکن محلہ فتح گنج نے کئی عدد زیور چمپئی چار سو روپے
بعوض بیس سو روپے کے باجرار سود یک روپیہ ماہوار فیصد گرو رکھا تھا
چنانچہ اب دس روز ہوتے ہیں کہ غلام سے روپیہ اصل اور سود کا تقاضا کیا
پاس نہیں حاضر نہیں لیکن مہاجن موصوف نے پیغام توصیح وحوالہ کیا مگر اب تک
وہ اسباب جو رکھا تھا مجھ سے قبض نہیں کیا مجبور اسقدر
روپیہ اکٹھا نہیں ہوتا ہے جو حوالہ کروں مہاجن موصوف کو بھیجوں
اگر کچھ کم زیادہ جتنا زر نقد کا تمہارا روپیہ ہوتا ہے دونگا
رسید بھیجدو اور زیور اپنا مہاجن موصوف سے لیکر روپیہ دلوا دیجئے
خط واصل ہوا عرض کیا الحمد سے بندوبست ہو گیا ہے

Cherisher of the poor, hail!

My lord, in consequence of the order issued on the 13th July of the present year, I have entirely cut away the jungle of Bhaṭh, and what remains is being now cut down. And 560 rupees have been expended in clearing the jungle, of which 340 rupees have been collected and 220 rupees remain. I am hopeful that an order will be issued in the name of the *tahsīldār*, so that I may receive the outstanding money. Afterwards I will send a statement of the account to the *Huzūr*. Finis.

May the sun of your prosperity continue resplendent.

The Report of MOHAN LĀL, thānādār of Goshāban.

Written on the 21st July, 1860.

LETTER NO. 5 (PLATE 7).

غريب پرور سلامت

جناب عالي مسمي كالي چرن ساكن محلہ فتح گنج نے كئي عدد زيور قيمتي چار سو روپيہ بعوض تين سو روپے كے باقرار سود يكٹ روپيہ ماهواري فيصد گروي ركها تها چنانچہ آج دس روز هوتے هيں كہ غلام سب روپيہ اصل اور سود كا اسكے پاس ليكر جاتا هي ليكن مهاجن مذكور نے پهلے تو حيلہ وحوالہ كيا مگر اب كهتا هي كہ وہ اسباب چوري گيا اسكے جواب ميں فدوي نے كها كہ مجهكو اُسقدر روپيہ كہ اسكے بنانے ميں خرچ هوے هيں حوالہ كر مهاجن مذكور بولتا هي كہ ايكٹ آنہ كم

في روپيہ جس قدر از روي حساب کے تمھارے روپے ھونگے
دونگا اسواسطے امیدوار ھوں کہ مہاجن مذکور سے اپنے روپے
دلوایاوں[1] فقط واجب تھا عرض کیا اللھي افتاب دولت
تاباں باد

عرضي
گلذار خان زمیندار
ساکن موضع بہروتي
معروضہ ۳ جنوري سن ۱۸۶۱

Cherisher of the poor, peace!

My lord! a person named Kāli Charan, banker, residing in Fath-ganj, took in pledge some pieces of jewelry worth four hundred rupees, in exchange for (a loan to me of) three hundred rupees, upon condition of (receiving) one rupee monthly per cent. So it is now ten days ago that your slave went to him, taking all the money, principal and interest. But the aforesaid banker at first made excuses and evasions, and now he says that the articles have been stolen. In answer to this your devoted servant said, pay over to me as much as they cost in making. The banker says, I will pay you one *ānā* per rupee less than the amount of money which shall appear due on the face of the account. So

[1] دلواؤن or دلوادون

غریب پردیسی

خدا بھلائی کرے دس برس ہوئے کہ بازار رمنہ میں ایک شخص پیرسا گلاب رام کی دوکان
پر آیا اور اس سے کہا کہ میں تمہارے پاس ایک صفت کی گڑھ طلائی من چاہتا ہوں
اس کے بموجب مہاجن مذکور نے کہا مجھکو دستیاب نہیں ہے لیکن ایک شخص
گڑھ طلائی مہاجن کو دیا کرتا ہے دونیں اور دو کاروبار
نے طلائی مذکور کو اپنی جائے معلوم سوا اس کے بہت تحقیق
اس کو تھی نہ ملا سنہ بروز ہفتہ مہاجن کے ہاں بیٹھا تھا اسی وقت
پیرسا نے زر راہ بیماری اور ضعف دوسری جورو کر زرقلب
کی ایک نگاہ اور بدلکر اوس کو حوالہ کیا اور رخصت اسکی بیکر روانہ
ہوا بعد اوسکے جب مہاجن نے حساب کیا زرقلب پر صد علی
شورکا کہ فائدہ شود فقط واحد شاہ عضو کیا اس کا
دو لب مانند ماہ

I am hopeful that I shall get my money from the above-named banker. Finis. It was proper (and so) I have made my statement. O God, may the sun of your prosperity continue to shine.

The petition of GULZĀR KHĀN, resident of the village of Bahroti.

Written on the 3rd January, 1861.

LETTER No. 6 (PLATE 8).

غريب پرور سلامت

جنابعالي کل دس بجے دن کو بازار ميں ايک شخص پير سال گلاب راي مہاجن کي دوکان پر آيا اور اُس سے کہا کہ ميرے پاس ايک جفت کڑہ طلاي هي ميں چاهتا هوں کہ اس کو بيچوں مہاجن مذکور نے کہا مجھکو دکھلاو تب اپني کمر سے وہ جفت کڑہ نکالکر اسنے مہاجن کو دیا مہاجن بلکہ دو تين اور دوکانداروں نے طلا مذکور کو اچھي طرح سے جانچا معلوم هوا کہ سونا بہت تحفہ هي آخرش کو في تولہ سترہ روپيہ اسنے مہاجن کے هاتھہ بيچا اسي وقت پير سال نے از راہ عياري اور فريب کے دوسري جوڑي کڑہ زر قلب کے اپني کمر سے نکالکر اور بدلکر اوس کو حوالہ کيا اور قيمت اسکي ليکر روانہ هوا بعد اوسکے جب مہاجن نے معلوم کيا کہ زر قلب هي هرچند

غل و شور کیا کچھ فائدہ نہ ہوا فقط واجب تھا عرض کیا اللہی
آفتابِ دولت تابان باد

عرضي
بہادر علي تھاندار
فتح گنج معروضہ
۴ ماہ مي سن ۱۸۶۱ ع—

Cherisher of the poor, salutation!

My lord! yesterday at ten o'clock an old man came into the bazar to the shop of Gulāb Rāī, banker, and said that he had a pair of gold bracelets which he wished to sell. The banker told him to show them to him. Then he took the pair of bracelets out of his waist(band) and gave them to the banker. The banker and two or three other shopkeepers well examined the gold, and found it very pure. In the end he sold them to the banker at seventeen rupees per *tola*. Then that old man, in an artful and tricky way, took another pair of bracelets, of base gold, from his waist, and having substituted these he handed them over. Then receiving the price he went away. When, subsequently, the banker discovered that they were of base metal, although he made a great noise and outcry, he got no remedy. Finis. It was needful, and so I have made this statement. May the sun of your prosperity continue shining.

Report of ʾALĪ BAHĀDUR, thānādār of Fath-ganj.

Written on the 4th May, 1861 A.D.

IV. THE CALENDAR.

The Era used by Muhammadans is that of the هِجْرَة *Hijra*, or Flight, which dates from the retreat of the Prophet from Mecca to Medina on the 16th July, 622 A.D. The year is purely lunar, and consists of twelve lunar months, commencing with the new moon. The months consist of 30 days and 29 days alternately; and eleven times in every thirty years one day is added to the last month. This brings the average length of the year very close indeed to the true length of the twelve lunations. So the year consists of 354 days, and in the leap years of 355 days. Being thus about eleven days shorter than the solar year, it gains upon the latter at the rate of about one year in thirty-three.

Tables showing the concurrent Christian and Hijra years are easily procurable; but in their absence the concurrent years may be found by the following rule: "From the given number of Musulmān years deduct *three per cent.*, and to the remainder add 621·54: the sum is the period of the Christian era at which the given Musulmān year ends." "When greater accuracy is required, and when the year, month, and day of the Muhammadan era are given, the precise period of the Christian year may be found as follows: Rule. Express the Musulmān date in years and decimals of a year;

multiply by ·970225; to the product add 621·54, and the sum will be the precise period of the Christian era."

Muhammadan Months.

		DAYS
مُحَرَّم	*Muḥarram*	30
صَفَر	*Ṣafar*	29
رِبِيعُ ٱلاَوَّل	*Rabī'-ul awwal*	30
رِبِيعُ ٱلثّاني	*Rabī'-uṣ ṣānī*	29
رِبِيعُ ٱلآخِر	*Rabī'-ul ākhir*	
جُمادَ ٱلاَوَّل	*Jumāda-l awwal*	30
جُمادَ ٱلثّاني	*Jumāda-ṣ ṣānī*	29
جُمادَ ٱلآخِر	*Jumāda-l ākhir*	
رَجَب	*Rajab*	30
شَعْبان	*Shābān*	29
رَمَضان	*Ramaẓān*	30
ذي ٱلقَعْدَه	*Zī-l ḳ'āda*	29
ذي قَعْدَه	*Zī-ḳ'āda*	
ذي ٱلحِجَّه	*Zī-l ḥijja*	29 or 30
ذي حِجَّه	*Zī- ḥijja*	

There are two *Rabī's* and two *Jumāds*, which are distinguished as *awwal* first, and *ṣānī* second, or *ākhir* last. *Zī-l ḳ'āda* signifies 'the month of rest;' and *Zī-l ḥijja*, 'the month of the pilgrimage.'

In India the Musulmāns have adopted the Hindu

names for the days of the week with the exception of the names for Thursday and Friday. They also use the Persian names.

	HINDŪSTĀNĪ.	HINDĪ.	PERSIAN.
Sunday.	اِتوار	رِبیبار	یکشنبہ
	Itwār.	*Rabī-bār.*	*Yak shamba.*
Monday.	سومںوار	سومںبار	دوشنبہ
	Somwār.	*Som-bār.*	*Do-shamba.*
	پِیر		
	Pīr.		
Tuesday.	مَنگل	مَنگلبار	سہ شنبہ
	Mangal.	*Mangal-bār.*	*Sih-shamba.*
Wednesday.	بُدھ	بُدھبار	چارشنبہ
	Budh.	*Budh-bār.*	*Chār-shamba.*
Thursday.	جُمعرات	بِرہَسپَتِیبار	پَنجشنبہ
	Jumā-rāt.	*Brihaspatī-bār.*	*Panj-shamba.*
Friday.	جُمعہ	سُکربار	آدِینہ
	Jumā.	*Sukra-bār.*	*Ādīna.*
Saturday.	سنِیچر	سنِیبار	شنبہ or هفتہ
	Sanīchar.	*Sanī-bār.*	*Shamba* or *Hafta.*

The Calendar of the Hindus is peculiar, and has no parallel in any other part of the world. Hindu life is one perpetual round of festivals and ceremonies, and these, with one or two exceptions, are regulated by the motions of the moon. Their ceremonial year therefore is lunar; but the great inconvenience of reckoning by years differing from the natural solar year has led them

to invent and employ a complicated method of keeping the two concurrent, by establishing what is called the "Luni-Solar Year." The Hindu Solar year, which is about 23½ minutes longer than the European reckoning, commences with the entrance of the sun into the sign Aries; and the Luni-solar year begins immediately after the new moon which immediately precedes the commencement of the solar year. The beginning of the year being thus settled, the lunar months and days are kept concurrent with the solar months and days by intercalation and omission. This repetition and removal occurs very frequently in respect of days; but it is unnecessary here to enter into the technicalities which regulate it. The rule as regards months is that when two new moons fall in the same solar month that month is repeated. This occurs in every third or second year. Once in 160 years there is no new moon in one of the solar months, and when this occurs that month is struck out; but this involves the necessity of intercalating two other months in the same year. An intercalated day is called *adhik*, and an intercalated month *adhik*, *laund*, or *malmās*. The term *nij*, 'proper,' is used to distinguish the real from the intercalated day or month. An expunged day or month is called *kshay*, 'perished.' The term *adhik* is also applied to the year in which a month has been intercalated, and the term *kshay* to one from which a month has been expunged.

Hindū Solar Months.

بَیساکھ	*Baisākh*, begins on 11th April	31
جیٹھ	*Jeṭh*, May	31
اساڑھ	*Asāṛh*, June	32
ساوَن	*Sāwan*, July	31
بھادُون	*Bhādūn*, August	31
آسِن کُوأر	*Asin* or *Kū'ar*, September	31
کارْتِک	*Kārtik*, October	30
اگھن	*Aghan*, November	30
پُوس	*Pūs*, December	29
ماگھ	*Māgh*, January	29
پھاگُن	*Phāgun*, February	30
چَیت	*Chait*, March	30
	Total	365

The Solar year begins with Baisākh, on the sun's entrance into Aries. This, according to Hindū reckoning, now occurs on the 11th or 12th of April. As the beginning of the Luni-solar year depends upon the moon, it varies to the extent of 28 days from that time, in the same way as the time of our Easter varies.

As stated above, the Luni-solar year begins at the new moon which precedes the sun's entrance into Aries; but there is a difference as to the commencement of the months. In the Dekhin and in Guzerat the month begins at the new moon with the 1st of Chait; but in Hindūstān and in Telingana the months begin with the

full moon, and so according to this reckoning the year begins in the *middle* of Chait. The former is called the *Suklādi*, and the latter the *Krishnādi*, reckoning. In the Dekhin, the former is known as the Mārū or Mārwārī reckoning, from its being employed by the commercial people of Mārwār.

In the Luni-solar reckoning the month is divided into two *pakshas*, *pakhs*, or fortnights; the one from the new to the full moon is called *sud* or *sudi*, bright or increasing half; and the other from the full to the new moon is called *krishn*, *bahula*, *bad*, or *badi*, dark or decreasing half. The last day of each fortnight bears a name which means respectively full and new moon; the other days are simply numbered, but the Sanskrit numbers, or slight modifications of them, are used, not the ordinary Hindūstānī numerals.

	SANSKRIT.	HINDŪSTĀNĪ.
1	*Prathamā*	پڑتھما *prathamā.*
2	*Dwītiyā*	دُوج *dūj.*
3	*Tritiyā*	تِیسرا *tīsrā.*
4	*Chaturthī*	چَوتھي *chauthī.*
5	*Panchamī*	پانچوِیں *pānchwīn.*
6	*Shashṭhī*	چھٹھي *chhaṭhī.*
7	*Saptamī*	ساتوِیں *sātwīn.*
8	*Ashtamī*	اشٹمِي *ashtamī.*
9	*Navamī*	نَومِیں *naumīn.*
10	*Dasamī*	دسمي *dasamī.*

11	*Ekādasī*	ايكادسي *ekādasī.*	
12	*Dwādasī*	دّوادسي *dwādasī.*	
13	*Trayodasī*	تيرس *teras.*	
14	*Chaturdasī*	چَودس *chaudas.*	
15	*Pūrnimā*	پُورنِما *pūrnimā.*	Full moon.
	Paurna-māsī	پُورن ماسي *pūran-māsī.*	
16	*Amāvasyā*	اماوس *amānas.*	New moon.

Kali Yug.

The fourth of the Hindu *yugs*, the Kali or Iron age, dates its epoch from the 18th February, 3102 B.C., so that the present year 1872 is 4973 of the Kali yug. It is a solar year, and begins on the 11th April. This era is rarely if ever used for ordinary purposes. To convert it into Christian years deduct 3101 for the first nine months, and 3100 for the last three.

Samvat or Era of Vikramāditya.

The name *Samvat* or *Sambat* is a contraction of the Sanskrit *Samvatsara*, 'year.' This era is supposed to date its commencement from the accession of the renowned monarch Vikramāditya to the throne of Ujjain, 57 B.C. This is pre-eminently *the* Luni-solar year, and in it the months are divided into *pakhs*, or fortnights, marking the increasing and decreasing moon. This era is used principally in the countries north of the Nerbadda, and commences at the new moon in the middle of the month of Chait, because, as already explained, the lunar months

of Hindūstān begin with the full moon. In the Mahratta country and other parts south of the Nerbadda the year commences on the same day; but as the months are here reckoned from new moon to new moon, the first day of the year is also the first day of the month. To convert Samvat into Christian years deduct 57 for the first nine months and 56 for the last three.

The Saka or Era of Sālivāhana.

This era takes its name from Sālivāhana, a great king who reigned in the Dekhin, and its epoch is 78 A.D. It is a solar year beginning on the 11th April, and is used chiefly in the south. To convert it into Christian years, add 78 for the first nine months and 79, for the last three.

Faslīs or Revenue Eras.

These eras owe their origin to the attempts of the Muhammadan Emperors to make the Hindu eras uniform and concurrent in number with the Musulmān era of the Hijra. The difference in length between the Solar year of the Hindus and the purely lunar year of the Hijra seems to have been overlooked, and no provision was made to keep them concurrent; so that although they started equal, the Hijra soon outstripped them. Most of these eras date from Akbar's accession in Hijra 963, and the new eras were made to start equal in number with this year, which began in November, 1555 A.D.

Bengal San.

This solar year of Bengal commences on the 1st Baisākh. To convert it into Christian years add 593 for the first nine months and 594 for the rest.

Wilāyatī or Amlī of Orissa.

This is a Solar year, and commences on the first Āsin. Add 592 for the first four months and 593 for the others.

Faslī of the Upper Provinces.

This is used in Bihār and in the Upper Provinces of Bengal. It is a luni-solar year, and begins with the month Āsin at the full moon. The days of the month are numbered consecutively from the beginning to the end, and the division of the month into light and dark halves is not observed. Add 592 for the first four months and 593 for the remainder.

Mulkī era of Purnea.

This seems to be a solar year commencing with the month Sāwan. It agrees numerically with the other revenue eras of Bengal. Add 592 for the first half and 593 for the last.

Madras Faslī or Faslī of the Dekhin.

This is a solar year beginning at the summer solstice with the month Sāwan, but the government of Madras has fixed its commencement on the 12th July. It is two years and two months behind the Faslīs of Bengal, in consequence of its having been established later, in Hijra

1047, agreeing with 1637 A.D. Add 590 for the first half and 591 for the last half.

The Shuhūr-san or Sur-san of the Mahratta country.

This 'year of months' is the earliest of the Revenue Eras, and was probably established by the Sultān Muhammad Tughlik in the year 743 of the Hijra, or 1342 A.D. The year begins in June with the entrance of the Sun into the lunar asterism Mriga. The chief peculiarity of this Era is that its years are numbered with the Arabic numerals. Add 599 for the first half and 600 for the last.

There are some other Eras besides these, and also some Cycles, particularly the Vrihaspati cycle of sixty years, which is much used in the south. Full information upon the chronology of India will be found in Prinsep's Useful Tables, in Jervis's Reports on the Weights and Measures of the Konkan, and in that learned work the Kālā Sankalita of Warren. The Tables of the Sudder Dewanny Adawlut of Bengal afford the easiest means for ascertaining the exact corresponding Christian dates for the dates employed in Bengal.

THE END.

STEPHEN AUSTIN AND SONS, PRINTERS, HERTFORD.

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BSB Bayerische StaatsBibliothek

MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Dowson, John

A Grammar of the Urdū or Hindūstānī Language

London 1872

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